



Burnford

Burnford Sc.

ted for Nath: Ponder in the Poultry.



THE  
Pilgrim's Progress.

FROM  
THIS WORLD,  
TO  
That which is to come:

Delivered under the Similitude of a

DREAM,

Wherein is Discovered,  
The Manner of his setting out,  
His Dangerous JOURNEY,  
AND  
Safe Arrival at the Desired Country.

By JOHN BUNYAN,

The seventh Edition with Additions.

*I have used Similitudes, Hosea 12. 10.*

Licensed and Entred according to Order.

LONDON,

Printed for Nathanael Ponder at the Peacock in  
the Poultry, near the Church, 1681.







# The AUTHOR's APOLOGY For His BOOK.

When at the first I took my Pen in hand  
Thus for to write; I did not understand  
That I at all should make a little Book  
In such a Mode: Nay, I had undertook  
To make another; which when almost done,  
Before I was aware, I this begun.

And thus it was: I writing of the Way  
And race of of Saints in this our Gospel-day,  
Fell suddenly into an Allegory  
About their Journey, and the way to Glory;  
In more than Twenty things, which I set down:  
This done, I Twenty more had in my Crown;  
And they again began to multiply,  
Like sparks that from the coals of Fire do fly:  
Nay then, thought I, if that you breed so fast,  
I'll put you by your selves, lest you at last  
Should prove ad infinitum, and eat out  
The Book that I already am about.

Well, so I did; but yet I did not think  
To shew to all the World my Pen and Ink  
In such a mode; I only thought to make  
I knew not what: Nor did I undertake  
Thereby to please my Neighbour; no not I;  
I did it mine own self to gratifie.

Neither did I but vacant seasons spend  
In this my Scribble; Nor did I intend  
But to divert my self in doing this,  
From worser thoughts, which make me do amiss.



## The Authors Apology for his Book.

Thus I set Pen to Paper with delight,  
And quickly had my thoughts in black and white.  
For having now my Method by the end;  
Still as I pull'd, it came; and so I pen'd  
It down; until it came at last to be  
For length and breadth the bigness which you see.

Well, when I had thus put my ends together,  
I skew'd them others, that I might see whether  
They would condemn them, or them justify:  
And some said, let them live; some, let them die:  
Some said, John, Print it; others said, not so:  
Some said it might do good; others said no.

Now was I in a straight, and did not see  
Which was the best thing to be done by me:  
At last I thought, since you are thus divided,  
I Print it will, and so the case decided.

For, thought I, some I see would have it done,  
Though others in that Channel do not run.  
To prove then who advis'd for the best,  
Thus I thought fit to put it to the Test.

I further thought, if now I did deny  
Those that would have it, thus to gratify;  
I did not know, but hinder them I might,  
Of that which would to them be great delight.  
For those which were not for its coming forth:  
I said to them, offend you I am loth:  
Yet since your Brethren pleased with it be,  
Forbear to judge, till you do further see.

If that thou wilt not read, let it alone;  
Some love the Meat, some love to pick the Bone:  
Yea,



## The Authors Apology for his Book.

Yea, that I might them better palliate,  
I did too with them thus Expostulate.

May I not write in such a style as this?  
In such a Method too, and yet not miss  
My end, thy good? why may it not be done? (none,  
Dark Clouds bring Waters, when the bright bring  
Yea, dark, or bright, if they their silver drops  
Cause to descend; the Earth, by yielding Crops,  
Gives praise to both, and carpeeth not at either;  
But treasures up the Fruit they yield together:  
Yea, so commixes both, that in her Fruit  
None can distinguish this from that, they suit  
Her well, when hungry: But if she be full,  
She spues out both, and makes their blessings null.

You see the ways the Fisher-man doth take  
To catch the Fish; what Engins doth he make?  
Behold! how he engageth all his wits;  
Also his Snares, Lines, Angles, Hooks and Nets:  
Yet Fish there be, that neither Hook, nor Line,  
Nor Snare, nor Net, nor Engine can make thine:  
They must be grop'd for, and be tickled too,  
Or they will not be catcht what e're you do.

How doth the Fowler seek to catch his Game  
By divers means, all which one cannot name?  
His Gun, his Nets, his Lime-twigs, Light & Bell:  
He creeps, he goes, he stands; yea, who can tell  
Of all his Postures? yet there's none of these  
Will make him Master of what Fowls he please.  
Yea, he must Pipe and Whistle to catch this,  
Yet if he does so, that Bird he will miss.

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## The Authors Apology for his Book.

If that a Pearl may in a Toads-head dwell,  
And maybe found too in an Oister-shell;  
If things that promise nothing, do contain  
What better is than Gold, who will disdain,  
That have an inkling of it, there to look,  
That they may find it? Now my little Book,  
(Tho void of all those paintings that they make  
It with, this, or the other man to take,)  
Is not without those things that do excell,  
What do in brave, but empty Notions dwell.

Well, yet I am not fully satisfy'd, (try'd.  
That this your Book will stand, when soundly

Why, what's the matter? It is dark, what tho?  
But it is feigned: What of that I tro?

Some men by feigning words as dark as mine,  
Make Truth to spangle, and its Rays to shine.

But they want solidness: speak, man, thy mind:  
They drown the weak; Metaphors make us

Solidity, indeed, becomes the Pen (blind.  
Of him that writeth things Divine to Men:

But must I needs want solidness, because  
By Metaphors I speak; was not Gods Laws,

His Gospel-laws in olden time held forth  
By Types, Shadows and Metaphors? Yet loth

Will any sober Man be to find fault  
With them, lest he be found for to assault

The highest Wisdom: No, he rather stoops,  
And seeks to find out what by Pins and Loops,

By Calves, and Sheep, by Heifers, and by Rams,  
By Birds and Herbs, and by the blood of Lambs,

God.



# The Authors Apology for his Book.

God speaketh to him: And happy is he  
 That finds the Light, & Grace that in them be.  
 Be not too forward therefore to conclude,  
 That I want solidness; that I am rude:  
 All things solid in shew, not solid be;  
 All things in Parables despise not we,  
 Lest things most hurtfull lightly we receive;  
 And things that good are, of our Souls bereave.

My dark and cloudy words they do but hold  
 The Truth, as Cabinets inclose the Gold.

The Prophets used much by Metaphors  
 To set forth Truth; Yea, who so considers  
 Christ, his Apostles too, shall plainly see,  
 That Truths, to this day, in such Mantles be.

Am I affraid to say that Holy Writ, (writ;  
 Which for its Style, and Phrase, puts down all  
 Is every where so full of all these things,  
 (Dark Figures, Allegories,) yet there springs  
 From that same Book, that lustre, and those rays  
 Of light, that turns our darkest nights to days.

Come, let my Carper, to his Life now look,  
 And find there darker Lines, than in my Book.  
 He findeth any: Yea, and let him know,  
 That in his best things there are worse lines too.

May we but stand before Impartial Men,  
 To his poor One, I dare adventure Ten,  
 Thrt they will take my meaning in these lines,  
 Far better than his Lies in Silver Shrines.

Come, Truth, altho in Swadling-clouts, I find  
 Informs the Judgement, rectifies the Mind;



# The Authors Apology for his Book.

Pleases the Understanding, makes the Will  
 Subr it; The Memory too it doth fill  
 With what doth our Imaginations please;  
 Likewise, it tends our Troubles to appease.

Sound words I know Timothy is to use;  
 And old Wives Fables he is to refuse.  
 But yet grave Paul him nowhere did forbid  
 The use of Parables; in which lay hid (were  
 That Gold, those Pearls, and precious stones that  
 Worth digging for; and that with greatest care.

Let me add one word more, O Man of God:  
 Art thou offended? Dost thou wish I had  
 Put forth my Matter in another dress;  
 Or that I had in things been more express?  
 Three things let me propound, then I submit  
 To those that are my betters, (as is fit.)

1. I find not that I am deny'd the Use  
 Of this my Method, so I no abuse  
 Put on the Word, Things, Readers, or be rude  
 In handling Figure, or Similitude,  
 In application; But, all that I may,  
 Seek the advance of Truth, this or that way:  
 Denied did I say? Nay, I have leave,  
 (Example too, and that from them that have  
 God better pleased by their Words or Ways,  
 Than any Man that breatheth now adays,)  
 Thus to express my mind, thus to declare  
 Things unto thee that Excellentest are.

2. I find that Men (as high as Trees) will write  
 Dialogue-wise; yet no man doth them slight



## The Authors Apology for his Book.

For writing so : Indeed if they abuse  
Truth, cursed be they, and the craft they use  
To that intent ; but yet let Truth be free  
To make her Salleys upon Thee, and Me,  
Which way it pleases God . For who knows how,  
Better than he that taught us first to know,  
To guide our Mind and Pens for his design ?  
And he makes base things usher in Divine.

3. I find that Holy Writ in many places,  
Hath semblance with this method , where the  
Do call for one thing to set forth another : (case  
Use it I may then, and yet nothing smother  
Truths Golden Beams ; Nay, by this method may  
Make it cast forth its Rays as light as day.

And now, before I do put up my Pen,  
I'll shew the profit of my Book, and then  
Commit both Thee, and It unto that hand (stand  
That pulls the strong down, & makes weak one.

This Book it chalketh out before thine eyes  
The Man that seeks the Everlasting Prize :  
It shews you whence he comes, whither he goes ;  
What he leaves undone ; Also what he does :  
It also shews you how he runs, and runs,  
Till he unto the Gate of Glory comes.

It shewstoo, who sets out for life a main,  
As if the lasting Crown they would attain :  
Here also you may see the reason why  
They lose their labour, and like fools do die.

This Book will make a Traveller of thee,  
If by its Counsel thou wilt ruled be ;



## The Authors Apology for his Book.

It will direct thee to the Holy Land,  
If thou wilt its Directions understand:  
Yea, it will make the slothful, active be;  
The blind also, delightful things to see.  
Art thou for something rare and profitable?  
Wouldst thou see a truth within a Fable?  
Art thou forgetful? Wouldst thou remember  
From New-years-day to the last of December?  
Then read my Fancies, they will stick like Burs,  
And maybe to the Helpless, Comforters.

This Book is writ in such a Dialect,  
As may the Minds of listless Men affect:  
It seems a Novelty, and yet contains  
Nothing but sound and honest Gospel-strains.

Wouldst thou divert thy self from Melancholly,  
Wouldst thou be pleasant, yet be far from folly?  
Wouldst thou read Riddles, and their Explanati-  
Or else be drowned in thy Contemplation? (on,  
Dost thou love picking-meat? or wouldst thou see  
A Man's 'th' Clouds, and hear him speak to thee?  
Wouldst thou be in a Dream, and yet not Sleep?  
Or wouldst thou in a moment Laugh and Weep?  
Wouldst thou lose thy self, and catch no harm?  
And find thy self again without a charm? (what,  
Wouldst read thy self, and read thou knowest not  
And yet know whether thou art blest, or not,  
By reading the same Lines? O then come hither,  
And lay my Book, thy Head & Heart together.

JOHN BUNYAN.

THE



: Thomas: Hayward:  
: his book: Costly: for-  
-miah: Hayward: His-  
Brother. & dono: of  
his Shamsake & Kinsma

Tho: Longry: Aug: 1: 1682  
Pudum: 1. 6: —

His nomdn pono; quia librum  
poudend nolo. —









THE  
Pilgrims Progress:

In the Similitude of a

DREAM.

**A**S I walk'd through the  
Wilderness of this  
World, I lighted on a  
certain place, where The  
was a \* Den: And I laid me down in \* Goal.  
that place to sleep: And as I slept I  
dreamed a Dream. I dream'd, and  
behold I saw a Man\* cloathed with \*Isa. 64. 5.  
Rags, standing in a certain place, Luke 14.  
with his face from his own House, a 33.  
Book in his hand, and a great bur- Psal. 38. 4.  
den upon his Back. I looked, and Hab. 2. 2.  
saw him open the Book, and read Acts. 16.  
therein: and as he read, he wept  
and trembled: And not being  
able longer to contain, he brake  
out with a Lamentable cry;  
saying, \* What shall I do? \*His Out-  
In cry.



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In this plight therefore he went home, and refrained himself as long as he could, that his Wife and Children should not perceive his distress; but he could not be silent long, because that his trouble increased: wherefore at length he brake his mind to his Wife and Children; and thus he began to talk to them, O my dear Wife, saith he, and you the Children of my Bowels, I your dear friend am in myself undone, by reason of a burden that lieth hard upon me: moreover, I am for certain informed, that this our City will be burnt with fire from Heaven, in which fearful overthrow, both my self with thee, my Wife, and you my sweet babes, shall miserably come to ruine: except (the which, yet I see not) some way of escape can be found, whereby we may be delivered. At this his Revelations they were sore amazed; not for that they believed, that what he said to them was true, but because they thought, that some frenzy distemper had got into his head: therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all hast they got



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got him to bed; but the night was as troublesome to him as the day: wherefore instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did; and he told them worse and worse. He also set to talking to them again, but they began to be hardned. \* They also thought to drive away his distemper by harsh and surly carriages to him: Sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him: Wherefore he began to retire himself to his Chamber to pray for, and pity them; and also to condole his own misery: He would also walk solitarily in the Fields, sometimes reading, and sometimes praying; and thus for some days he spent his time.

\* Carnal  
Physick  
for a Sick  
Soul.

Now, I saw upon a time, when he was walking in the Fields, that he was (as he was wont) reading in his Book, and greatly distressed in his mind; and as he read, he burst out, as he had done before; crying, *What shall I do to be saved?*



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I saw also that he looked *this* way, and *that* way, as if he would run; yet he stood still, because, (as I perceiv'd) he could not tell which way to go. I looked then, and saw a man named *Evangelist*, coming to him, and asked, *Wherefore dost thou cry?* He answered, Sir, I perceive by the Book in my hand, that I am condemned to die, and \* after that, to come to Judgment; and I find that I am not † willing to do the first, nor \* able to do the second.

\* Heb. 9.

27.

† Job 25.

21, 22.

\* Ezek.

22. 14.

Then saith *Evangelist*, Why not willing to die; since this life is attended with so many evils? The Man answered, because I fear that this burden that is upon my back, will sink me lower than the Grave; and I shall fall into \* *Tophet*. And Sir, if I be not fit to go to Prison, I am not fit to go to Judgment, and from thence to Execution; and the thoughts of these things make me cry.

\* Isa. 30.

33.

Then saith *Evangelist*, If this be thy condition, why standest thou still? He answered, because I know not whither to go: Then he gave him



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him a \* Parchment-Roll, and there was written within, † Fly from the Wrath to come. \* Conviction of the necessity of flying.

The Man therefore read it, and looking upon Evangelist very carefully; said, whither must I fly? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder \* Wicketgate? The Man said, No. Then said the other, Do you see yonder † shining light? He said, I think I do. Then said Evangelist, Keep that light in your eye; and go up directly thereto; so shalt thou see the Gate; at which when thou knockest, it shall be told thee what thou shalt do. † Mat. 3. 7. \* Mat. 7. Psalm. 119. 105. 2 Pet. 1. 29. † Christ; and the way to him, cannot be found without the Word.

So I saw in my Dream, that the Man began to run; now he had not run far from his own door, but his Wife and Children perceiving it, began to cry after him to return: but the Man put his fingers in his ears, and ran on, crying, Life, Life, Eternal Life: so he looked not behind him, † but fled towards the middle of the Plain. \* Luke 14. 26. † Gen 19. 27.

The Neighbors also came out to see him runs and as he ran, some come, are a Gazing-stock to the World. \* They that fly from the wrath to mock, Jer. 20. 10.



\* Obsti-  
nate and  
Pliable,  
follow  
him,

mocked, others threatned, and some cried after him to return: And among those that did so, there were two that were resolved to fetch him back by force. \* The name of the one was *Obstinate*, and the name of the other *Pliable*. Now by this time the Man was got a good distance from them; but however they were resolved to pursue him, which they did, and in a little time they overtook him; Then saith the Man, Neighbors, *Wherefore are you come?* They said, to perswade you to go back with us; but he said, that can by no means be: You dwell, (said he,) in the City of *Destruction*, (the place also where I was born) I see it to be so; and dying there, sooner or later, you will sink lower than the Grave, into a place that burns with Fire and Brimstone, be content good Neighbours, and go along with me.

\* Obsti-  
nate.

\* What, said *Obstinate*, and leave our Friends, and our Comforts behind us!

† Christi-  
an.

† Yes, said *Christian*, (for that was his name) because, that all which you shall forsake, is not \* worthy to be

\* 2 Cor.  
4. 18.

be



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be compared with a *little* of that that I am seeking to enjoy, and if you will go along with me, and hold it, you shall fare as I my self; for there where I go is \* enough, and to spare; Come away, and prove my words. \* Luke 15.

Obst. What are the things you seek, since you leave all the world to find them?

Chr. I seek an † Inheritance, incorruptible, undefiled, and that fadeth not away; and it is laid up in Heaven, \* and safe there, to be bestowed at the time appointed, on them that diligently seek it. Read it so, if you will, in my Book. † 1 Pet. 1.4. \* Heb. 11.16.

Obst. Tush, said Obstinate, away with your Book; will you go back with us, or no?

Chr. No, not I. saith the other; because I have laid my hand to the † Plow. † Luke 9.62.

Obst. Come then, Neighbour Phable, let us turn again, and go home without him; there is a company of these Craz'd-headed Coxcombs, that when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason.

Plr.



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*Pli.* Then said *Pliable*, dont revile; if what the good *Christian* says, is true, the things he looks after are better than ours; my heart inclines to go with my Neighbour.

*Obst.* What! more Fools still? be ruled by me, and go back; who knows whither such a brain-sick-fellow will lead you? go back; go back, and be wise.

\* *Christi-*  
*an* and  
*Obstinate*  
*pull for*  
*Pliable's*  
*Soul.*

*Chr.* \* Come with thy Neighbor *Pliable*, there are such things to be had which I spoke of, and many more Glories besides; if you believe not me, read here in this Book; and for the truth of what is exprest therein, behold, all is confirmed by the Blood of him that made it.

\* *Pliable*  
*consented*  
*to go with*  
*Christian.*

*Pli.* \* Well Neighbour *Obstinate* (*said Pliable*) I begin to come to a point, I intend to go along with this good man, and to cast in my lot with him: But my good Companion, do you know the way to this desired place?

*Chr.* I am directed by a man whose name is *Evangelist*, to speed me to a little Gate that is before us, where we shall receive instructions about the way.

*Pli.* Come then good Neighbor, let us be going; then they went both together.

*Obst.*



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*Obst.* And I will go back to my place said *Obstinate*: I will be no Companion of such mis-led fantastical Fellows.

Now I saw in my Dream, that when *Obstinate* was gone back, *Christian* and *Pliable* went \* talking over the Plain; and thus they began their discourse.

\* Talk between  
Christian  
and Pliable.

*Chr.* Come Neighbour *Pliable*, how do you do? I am glad you are perswaded to go along with me; had even *Obstinate* himself, but felt what I have felt of the powers and terrours of what is yet unseen, he would not thus lightly have given us the back.

*Pliable.* Come Neighbor *Christian*, since there is none but us two here, tell me now further, what the things are: and how to be enjoyed, whither we are going.

*Chr.* I can better conceive of them with my mind, than speak of them with my Tongue: But yet since you are desirous to know, I will read of them in my Book.

*Pli.* And do you think that the words of your Book, are certainly true?

*Chr.*

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*Chr.* Yes verily, for it was made  
 † Tit. 1. 2. by him that † cannot lie,

*Plain.* Well said; what things  
 are they?

\* Isa 4. 5.  
 17.  
 John 10.  
 27, 28, 29. *Chr.* There is an \* endless King-  
 dom to be inhabited, and everlast-  
 ing life to be given us; that we may  
 inhabit that Kingdom for ever.

*Pli.* Well said, and what else?

† 2 Tim.  
 4. 8.  
 Rev. 23. 4.  
 Matth. 13. *Chr.* There are Crowns of Glory  
 to be given us; † and Garments  
 that will make us shine like the Sun  
 in the Firmament of Heaven.

*Pli.* This is excellent; and what  
 else?

\* Isa. 15. 8.  
 Rev. 7. 16.  
 17.  
 Cha. 21. 4. *Chr.* There shall be no more cry-  
 ing, \* nor sorrow; for he that is  
 owner of the place, will wipe all  
 tears from our eyes.

*Pli.* And what company shall we  
 have there?

\* Isa. 6. 2.  
 1 Thess. 4.  
 16, 17.  
 Rev. 7. 57. *Chr.* There we shall be with Se-  
 raphims, \* and Cherubins, Creatures  
 that will dazle your eyes to look  
 on them: There also you shall meet  
 with thousands, and ten thousands  
 that have gone before us to that  
 place; none of them are hurtful,  
 but loving, and Holy; every one  
 walking in the sight of God; and  
 stand-



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standing in his presence with acceptance for ever: In a word, there, there we shall see the † Elders with † Rev. 4. 4. their Golden Crowns: There we shall see the Holy \* Virgins with \* Chap. their Golden Harps. There we shall 14, 12. 3. see † Men that by the World were 4. 5. cut in pieces, burnt in flames, eaten † John of Beasts, drowned in the Seas, for 12. 25. the love that they bear to the Lord of the place; all well and cloathed with \* immortality, as with a Garment. \* 2 Cor. 5. 2, 3, 5.

Pli. *The hearing of this is enough to ravish ones heart; but are these things to be enjoyed? how shall we get to be sharers hereof?*

Chr. The Lord, the Governor of the Country, hath recorded that † in † Isa. 55. this Book: the substance of which 12. is, if we be truly willing to have it, John 7. he will bestow it upon us freely. 37. Chap. 5.

Pli. *Well, my good Companion, glad am I to hear of these things: Come on, let us mend our pace.* 37. Rev. 21, 6. Chap. 22.

Chr. I cannot go so fast as I would, by reason of this burden that is on my back. 17.

Now I saw in my Dream, that just as they had ended this talk, they drew

drew near to a very *Miry Slough* that was in the midst of the *Plain*, and they being heedless, did both fall suddenly into the *Bog*. The name of the *Slough* was *Despond*. Here therefore they wallow'd for a time, being grievously bedaub'd with the dirt; And *Christian*, because of the burden that was on his back, began to sink in the *Mire*.

*Pli.* Then said *Pliable*, *Ah, Neighbor Christian, where are you now?*

*Chr.* Truly, said *Christian*, I do not know.

\* It is not enough to be pliable.

*Pli.* At that *Pliable* began to be offended; and angerly, said to his fellow, *Is this the happiness you have told me all this while of? if we have such ill speed at our first setting out, What may we expect, twixt this and our journeys end? \* May I get out again with my life, you shall possess the brave Country alone for me.* And with that he gave a desperate struggle or two, and got out of the *Mire*, on that side of the *Slough* which was next to his own house: So away he went, and *Christian* saw him no more.

Wherefore *Christian* was left to  
tum-



tumbled in the Slough of Despond alone; but still he endeavoured to struggle to that side of the Slough, that was still further \* from his own House, and next to the Wicket-gate; the which he did, but could not get out, because of the burden that was upon his back: But I beheld in my Dream, that a Man came to him, whose name was Help, and asked him, *What he did there?*

\* Christian in trouble, seeks still to get further from his own House.

Chr. Sir, said Christian, I was bid go this way, by a Man called Evangelist, who directed me also to yonder Gate, that I might escape the wrath to come: And as I was going thither, I fell in here.

Help. *But why did not you look for* † *the steps.*

† The Promises.

Chr. Fear followed me so hard, that I fled the next way, and fell in.

Help. Then, said he, \* Give me thy hand; so he gave him his hand, and \* he drew him out, and set him upon sound ground, and bid him go on his way.

\* Help lifts him out.

\* Psal. 140. 2.

Then I stepped to him that pluckt him out, and said; Sir, Wherefore, since over this place is the way from the City of Destruction, to yonder

B

Gate,



\* What  
makes the  
Slough of  
Despond.

† Isa. 35.  
3:4

Gate, is it, that *this* Plat is not mended, that poor Travellers might go thither with more security? And he said unto me, this *Miry slough*, is such a place as cannot be mended: It is the descent whither the \* scum and filth that attends conviction for sin doth continually run, and therefore is it called the *Slough of Despond*: for still as the sinner is awakened about his lost condition, there ariseth in his soul many fears, and doubts, and discouraging apprehensions, which all of them get together, and settle in this place: And this is the reason of the badness of this ground.

It is not the † pleasure of the King that this place should remain so bad; his Laborers also, have by the direction of his Majesties Surveyors, been for above this sixteen hundred years, imployed about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, said he, *Here* hath been swallowed up, at least, twenty thousand Cart loads; yea millions of wholesome Instructions, that have at all seasons been brought from all places of the Kings Dominions



nions ; (and they that can tell, say, they are the best materials to make good ground of the place, *X* If so be it might have been mended, but it is the *Slough of Dispond* still ; and so will be, when they have done what they can.

True, there are by the direction of the Law-giver, certain good and substantial \* steps, placed even through the very midst of this *Slough* ; but at such time as this place doth much spue out its filth, as it doth against change of Weather, these steps are hardly seen ; or if they be, men through the dizziness of their Heads, step besides ; and then they are bemired to purpose, notwithstanding the steps be there ; but the ground is † good when they are once got in at the Gate.

\* The Promises of forgiveness and acceptance to life by Faith in Christ.

† 1 Sam. 12. 23.

Now I saw in my Dream, that by this time \* *Pliable* was got home to his House again. † So his Neighbors came to visit him ; and some of them called him wise Man for coming back ; and some called him Fool for hazarding himself with *Christian* ; others again did mock at his Cow-

\* Pliable got home, and it visited of his Neighbors.

† His entertainment by them at his return.



ardliness: saying, Surely since you began to venture, I would not have been so base to have given out for a few difficulties. So *Pliable* sat sneaking among them. But at last he got more confidence, and then they all turned their tails and began to deride poor *Christian* behind his back. And thus much concerning *Pliable*.

¶ Mr.  
Worldly-  
Wiseman  
meets with  
Christian.

Now as *Christian* was walking solitarily by himself, he espied one afar off, come crossing over the field to meet him; and their hap was to meet just as they were crossing the way of each other. The Gentleman's name was, Mr. *Worldly-Wiseman*, he dwelt in the Town of *Carnal Policy*, a very great Town and also hard by, from whence *Christian* came. This man then meeting with *Christian*, and having some inkling of him, for Christians setting forth from the City of *Destruction*, was much noised abroad, not only in the Town where he dwelt, but also it began to be the Town-talk in some other places. Master *Worldly-Wiseman* therefore, having some guess of him, by beholding his laborious going, by observing his sighs



sighs and groans, and the like; began thus to enter into some talk with *Christian*.

*World.* How now, good Fellow, *Talk be-*  
whither away after this burdened *twixt Mr.*  
manner? *Worldly-*  
*Wife-*

*Chr.* A burdened manner indeed *man, and*  
as ever, I think, poor creature had. *Christian.*  
And whereas you ask me, *Whither*  
*away*, I tell you, Sir, I am going to  
yonder Wicket-gate before me;  
for there, as I am informed, I shall  
be put into a way to be rid of my  
heavy burden.

*World.* Hast thou a Wife and Chil-  
dren?

*Chr.* Yes, but I am so laden with  
this burden, that I cannot take that  
pleasure in them as formerly: me-  
thinks, I am as || if I had none.

*World.* Wilt thou hearken to me, if I *|| 1 Cor. 7.*  
give thee counsel? *29.*

*Chr.* If it be good, I will: for I  
stand in need of good Counsel.

*World.* I would advise thee then, *+ Mr.*  
that thou with all speed get thy self *Worldly-*  
rid of thy burden: for thou wilt never *Wiseman,*  
be settled in thy mind till then: nor *Counsel to*  
canst thou enjoy the benefits of the *Christian.*  
blessing which God hath bestowed upon  
thee till then.



# The Pilgrims Progress.

Chr. That is that which I seek for, even to be rid of this heavy burden; but get it off my self I cannot: nor is there a man in our Country that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

Worl. Who bid thee go this way to be rid of thy burden?

Chr. A man that appeared to me to be a very great and honourable person; his name, as I remember, is Evangelist.

\* Mr.  
Wordly-  
Wifeman  
Condemned  
Evange-  
list's Coun-  
sel.

Worl.\* I beseech him for his counsel; there is not a more dangerous and troublesome way in the world, than is that unto which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel: Thou hast met with something (as I perceive already; for I see the dirt of the Slough of Despond is upon thee; but that Slough is the beginning of the sorrows that do attend those that go on in that way: hear me, I am older than thou! thou art like to meet with in the way which thou goest, Warisomness, Painfulness, Hunger, Perils, Nakedness, Sword, Lions, Dragons, Darknes, and

in



in a word, death, and what not? These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger.

Chr. Why Sir, this burden upon my back, is more terrible to me than are all these things which you have mentioned: \* nay, methinks I care not what I meet with in the way, so be I can also meet with deliverance from my burden.

*The frame of the heart of young Christians.*

Worl. How camest thou by the burden at first?

Chr. By reading this Book in my hand.

Worl.\* I thought so; and it is happened unto thee as to other weak men, who meddling with things too high for them, do suddenly fall into thy distractions: which distractions do not only unman men (as thine I perceive has done thee) but they run them upon desperate ventures, to obtain they know not what.

*\* Worldly Wise-man does not like that Men should be Serious in reading the Bible.*

Chr. I know what I would obtain: it is ease for my heavy burden.

Worl. But why wilt thou seek for ease this way, seeing so many dangers



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*Chr.* That is that which I seek for, even to be rid of this heavy burden; but get it off my self I cannot: nor is there a man in our Country that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

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\* *Mr.*  
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# The Pilgrims Progress.

attend it, especially, since (hadst thou but patience to hear me) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thyself into: yea, and the remedy is at hand. Besides, I will add, that instead of those dangers, thou shalt meet with much safety, friendship, and content.

Chr. Pray Sir open this secret to me.

Whether  
Mr.  
Worldly  
prefers  
Morality  
before the  
Straight  
Gate.

Worl. || Why in yonder Village, (the Village is named Morality) there dwells a Gentleman, whose name is Legality, a very judicious man (and a man of a very good name) that has skill to help men off with such burdens as thine are, from their shoulders; yea, to my knowledge he hath done a great deal of good this way: Ay, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his Son, whose name is Civility, that can do it (to speak on) as well as the old Gentleman himself: There



There, I say, thou mayest be eased of thy burden, and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy Wife and Children to thee to this Village, where there are houses now stand empty, one of which thou mayest have at reasonable rates: Provision is there also cheap and good, and that which will make thy life the more happy, is, to be sure there thou shalt live by honest neighbors, in credit and good fashion.

|| Now was Christian somewhat at a stand, but presently he concluded; if this be true which this Gentleman hath said, my wisest course is to take his advice, and with that he thus farther spoke.

|| Christian  
an Snared  
by Mr.  
Wordly  
Wife-  
mans  
word.

Chr. Sir, which is my way to this honest man's house?

Worl. Do you see yonder high hill?

Chr. Yes, very well.

Worl. By that Hill you must go, and the first house you come at, is his.

So Christian turned out of his way to go to Mr. Legalitie's house for help: but behold, when he was got, now, hard by the Hill, it seemed

\* *Christian*  
*afraid that*  
*Mount Si-*  
*nai would*  
*fall on his*  
*head.*

† *Exod*  
*19.18.*  
\* *ver.16.*

† *Heb.12.*  
*11.*

\* *Evange-*  
*list findeth*  
*Christian*  
*under*  
*Mount Si-*  
*nai and*  
*looketh se-*  
*verely upon*  
*him.*

\* *Evange-*  
*list reasons*  
*afresh with*  
*Christian.*

so high, and also, that side of it that was next the way side, did hang so much over, that *Christian* was \* afraid to venture further, lest the *Hill* should fall on his head: wherefore there he stood still, and wotted not what to do. Also his burden, now, seemed heavier to him, than while he was in his way. There came also † flashes of fire out of the *Hill*, that made \* *Christian* afraid that he should be burned: here therefore he swet, and did quake for † fear. And now he began to be sorry that he had taken *Mr. Worldly-Wisemans* counsel; and with that he saw \* *Evangelist* coming to meet him; at the sight also of whom he began to blush for shame. So *Evangelist* drew nearer, and nearer, and coming up to him, he looked upon him with a severe and dreadful countenance: and thus began to reason with *Christian*:

*Evan.* † What dost thou here? said he; at which words *Christian* knew not what to answer: wherefore, at present he stood speechless before him. Then said *Evangelist* farther, Art not thou the man that I  
found



found crying, without the walls of the City of Destruction?

Chr. Yes, dear Sir, I am the man.

Evan. Did not I direct thee the way to the little Wicket-gate?

Chr. Yes, dear Sir, said Christian.

Evan. How is it then that thou art so quickly turned aside, for thou art now out of the way?

Chr. I met with a Gentleman, so soon as I had got over the Slough of Despond, who perswaded me, that I might in the Village before me, find a man that could take off my burden.

Evan. What was he?

Chr. He looked like a Gentleman, and talked much to me, and got me at last to yield; so I came hither: but when I beheld this Hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evan. What said that Gentleman to you?

Chr. Why, he asked me whither I was going, and I told him.

Evan. And what said he then?

Chr. He asked me if I had a Family, and I told him: but, said I,

I am

# The Pilgrims Progress.

I am so loden with the burden that is on my back, that I cannot take pleasure in them as formerly.

Evan. *And what said he then?*

Chr. He bid me with speed get rid of my burden, and I told him 'twas ease that I sought: And said I, I am therefore going to yonder Gate to receive further direction how I may get to the place of deliverance. So he said that he wou'd shew me a better way, and short, not so attended with difficulties, as the way, Sir, that you set me: which way, said he, will direct you to a Gentleman's house that hath skill to take off these burdens: So I believed him, and turned out of that way into this, if haply I might be soon eased of my burden: but when I came to this place, and beheld things as they are, I stopped for fear (as I said) of danger: but I now know not what to do.

Evan. *Then (said Evangelist) stand still a little, that I may shew thee the words of God. So he stood trembling. Then (said Evangelist)*

Heb. 12. *Seethat ye refuse not him that speaketh; for if they escaped not who refused.*



sed him that spake on Earth, \* much more shall not we escape, if we turn away from him that speaketh from Heaven. He said moreover, || Now the just shall live by faith; but if any man draws back, my soule shall have no pleasure in him. He also did thus apply them, Thou art the man that art running into this misery, thou hast began to reject the counsel of the most high, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.

\* Evang. Convinces Christian of his Error.

|| Chap. 10. 38.

Then Christian fell down at his foot as dead, crying, Wo is me, for I am undone: at the sight of which Evangelist caught him by the right hand, saying, all manner of sin and blasphemies shall be forgiven unto men; be not faithless, but believing; then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.

Mat. 12.  
Mark 3.

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now shew thee who it was that deluded thee, and who 'twas also to whom he sent thee. † The man that met thee, is one Worldly-Wiseman, and

† Mr. Worldly-Wiseman, described by Evang.

\* 1 John  
4. 5.

† Col. 6,  
12.

\* Evang.  
discovers  
the deceit  
of Mr.  
Worldly  
Wifeman.

and rightly is he so called; partly,  
\* because he savoureth only the Do-  
ctrine of this World (therefore he  
always goes to the Town of *Morta-*  
*lity* to Church) and partly † because  
he loveth that Doctrine best, for it  
saveth him from the Cross; and be-  
cause he is of this carnal temper,  
therefore he seeketh to prevent my  
ways, though right. \* Now there  
are three things in this mans coun-  
sel that thou must utterly abhor.

1. His turning thee out of the  
way.

2. His labouring to render the  
Cross odious to thee.

3. And his setting thy feet in that  
way that leadeth unto the admini-  
stration of Death.

First, Thou must abhor his turn-  
ing thee out of the way; yea, and  
thine own consenting thereto: be-  
cause this is to reject the counsel of  
God; for the sake of the counsel of  
a *Worldly-Wifeman*. The Lord says,

\* Luke 13.  
24.  
† Mat. 7.  
13, 14.

\* *Strive to enter in at the strait gate,*  
the gate to which I send thee;  
† *for strait is the gate that leadeth un-*  
*to life, and few there be that find it.*  
From this little wicket gate, and  
from



from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction; hate therefore his turning thee out of the way, and abhor thy self for hearkning to him.

Secondly, Thou must abhor his labouring to render the Cross odious unto thee; for thou art to *prefer it before the treasures in Egypt*: besides the King of Glory hath told thee, † that he that will save his life, shall lose it: and \* *he that comes after him, and hates not his father and mother, and wife, and children, and brethren, and sisters; yea, and his own life also, he cannot be my Disciple.* I say therefore, for a man to labour to perswade thee, that that shall be thy death, without which the Truth hath said, thou canst not have eternal life. This Doctrine thou must abhor.

Thirdly, thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

\* Heb. xi.  
25, 26.

† Mark 8,  
34.

John 13.  
25.

Mat. i.  
39.

\* Luke  
14, 16.

He

† Gal. 4.  
21, 22, 23,  
24, 25, 26,  
27.  
† The Bond-  
Woman.

He to whom thou wast sent for ease, being by name *Legality*, is the Son of the † Bond woman which now is, and is in bondage with her children, and is in a mystery this † Mount *Sinai*, which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free? This *Legality* therefore is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him, no, nor ever is like to be: ye cannot be justified by the works of the Law; for by the deeds of the Law no man living can be rid of his burden: therefore Mr. *Worldly Wiseman* is an alien, and Mr. *Legality* a cheat: and for his Son *Civility*, notwithstanding his simpering looks, he is but an hypocrite, and cannot help thee. Believe me, there is nothing in all this noise, that thou hast heard of these fottish men, but a design to beguile thee of thy Salvation, by turning thee from the way in which I had set thee. After this *Evangelist* called aloud to the Heavens for confirmation of what he had said; and



and with that there came words and fire out of the Mountain under which poor Christian stood ; that made the hair of his flesh stand. The words were thus pronounced , *As many as are of the works of the Law, are under the curse ; for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Laws to do them.*

Gal. 3.10.

Now Christian looked for nothing but death, and began to cry out lamentably , even cursing the time in which he met with Mr. *Worldly-Wiseman* , still calling himself a thousand fools for hearkning to his counsel : he also was greatly ashamed to think that this Gentlemans arguments, flowing only from the flesh, should have that prevalency with him as to cause him to forsake the right way. This done, he applied himself again to *Evangelist* in words and sense as follows.

*Chr.* || Sir, what think you ? is there hopes ? may I now go back ; and go up to the *Wicket-gate* , shall I not be abandoned for this, and sent back from thence ashamed ? I am sorry I have hearkened to this man's coun-

|| Christian Enquired if he may yet be Happy.

counsel, but may my sin be forgiven? \*

\* Evang.  
comforts  
him.

\* Ps. 2. last.

*Evang.* Then said *Evangelist* to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken thy way that is good, to tread in forbidden paths: \* yet will the man at the Gate receive thee, for he has good will for men; only, said he, take heed that thou turn not aside again, lest thou perish from the way when his wrath is \* kindled but a little. Then did *Christian* address himself to go back, and *Evangelist*, after he had kist him, gave him one smile, and bid him God speed: so he went on with haste, neither spake he to any man by the way; nor if any man asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow *Mr. Worldly-Wiseman's* counsel: so in process of time *Christian* got up to the Gate. Now over the Gate there was written, Knock

\* Mar. 7. 8. and it shall be opened unto you. \* He knock-



knocked therefore more than once  
or twice, saying,

May I now enter here? will he within  
Open to sorry me, though I have been  
An undeserving Rebel? then shall I  
Not fail to sing his lasting praise on  
(high.

At last there came a grave person to  
the Gate, named Good-will, who  
asked, Who was there? and whence he  
came? and what he would have?

Chr. Here is a poor burdened sin-  
ner, I come from the City of De-  
struction, but am going to Mount  
Zion, that I may be delivered from  
the wrath to come; I would there-  
fore, Sir, since I am informed that  
by this Gate, is the way thither,  
know if you are willing to let me in.

Good-Will. \* I am willing with all  
my heart, said he; and with that he  
opened the Gate.

\* The Gates  
will be o-  
pened to  
broken-  
hearted  
sinners.

So when Christian was slipping  
in, the other gave him a pull: Then  
said Christian, what means that?

The other told him, a little distance  
from this Gate, there is erected a  
strong Castle, of which † Belzebub  
is the Captain: from thence both  
he,

† Satan en-  
vies those  
that enter  
the straight  
Gate.

Christian  
 Entred the  
 Gate with  
 Joy and  
 trembling.  
 || Talk be-  
 tween  
 G. Will  
 and Chri-  
 stian,

he, and them that are with him, shoot arrows at those that come up to this Gate; if happily they may die before they can enter in. Then, said Christian, || I rejoyce and tremble. So when he was got in, the man of the Gate asked him, Who directed him thither?

Chr. || Evangelist bid me come hither and knock, (as I did;) And he said, that you, Sir, would tell me what I must do.

Good Will. *An open door is set before thee, and no man can shut it.*

Chr. Now I begin to reap the benefits of my hazards.

Good Will. *But how is it that you came alone?*

Chr. Because none of my Neighbours saw their danger as I saw mine.

Good Will. *Did any of them know of your coming?*

Chr. Yes, my Wife and Children saw me at the first, and called after me to turn again: Also some of my Neighbors stood crying, and calling after me to return; but I put my Fingers in my Ears, and so came on my way.

Good



Good Will. *But did none of them follow you to perswade you to go back?*

Chr. Yes, both *Obstinate*, and *Pliable*: But when they saw that they could not prevail, *Obstinate* went railing back; but *Pliable* came with me a little way.

Good Will. *But why did he not come through?*

Chr. We indeed came both together, untill we came at the *Slough of Despond*, into the which, we also suddenly fell. And then was my Neighbor *Pliable* discouraged, and would not adventure further.

Wherefore getting out again, on that side next to his own house; he told me, I should possess the brave Country alone for him: So he went his way, and I came mine. He after *Obstinate*, and I to this Gate.

|| A man may have Company when he sets out for Heaven & yet go thither alone.

Good Will. Then said Good Will, Alas poor man is the *Cœlestial Glory* of so small esteem with him, that he counteth it not worth running the hazards of a few difficulties to obtain it?

Chr Truly, said Christ. I have said the truth of *Pliable*, and if I should also say all the truth of my self,

it

\* Christ.  
accuseth  
himself be-  
fore the  
man at the  
Gate.

it will appear there is \* no better  
ment <sup>twixt</sup> him and my self. 'Tis  
true, he went back to his own house,  
but I also turned aside to go in the  
way of death, being perswaded  
thereto by the carnal agreement of  
one Mr. *Wordly Wiseman*.

*Good Will*. Oh, did he light upon  
you! what, he would have had you  
a sought for ease at the hands of Mr.  
*Legality*; they are both of them a  
very cheat: but did you take his  
counsel?

*Chr*. Yes, as far as I durst, I  
went to find out Mr. *Legality*, untill I  
thought that the Mountain that  
stands by his house, would have fal-  
len upon my head: wherefore there  
I was forced to stop.

*Good Will*. That Mountain has  
been the death of many, and will  
be the death of many more: 'tis  
well you escaped being by it dasht  
in pieces.

*Chr*. Why, truly I do not know  
what had become of me there, had  
not *Evangelist* happily met me a-  
gain as I was musing in the midst of  
my dumps: but 'twas Gods mercy  
that he came to me again, for else I  
had



had never come hither. But now  
I am come, such a one as I am,  
more fit indeed for death by  
that Mountain, than thus to  
stand talking with my Lord: But  
Oh, what a favour is this to me,  
that yet I am admitted entrance  
here!

*Good Will.* \* We make no objecti- \* Christ.  
ons against any, notwithstanding comforted  
all that they have done before they again.  
come hither, \* they in no ways are \* John 6.  
cast out; and therefore, good Chri- 27.

*Christian,* come a little way with me,  
and I will teach thee about the way \* Christ.  
thou must go. \* Look before thee; directed yet  
doest thou see this narrow way? on his way.

**THAT** is the way thou must go.  
It was cast up by the Patriarchs,  
Prophets, Christ, and his Apostles,  
and it is as straight as a *Rule* can  
make it: This is the way thou  
must go.

*Chr.* But said *Christian*, are there  
no turnings nor windings, by which a  
Stranger † may lose the way?

*Good Will.* Yes, there are many  
ways **BUTT** down upon this; and  
they are crooked, and wide: But  
thus thou may'st distinguish the  
right

† Christ.  
afraid of  
losing his  
way.

|| Mat. 7.

14.

|| Christian  
weary of  
his burden.

right from the wrong, The right  
only being || straight and narrow.

Then I saw in my Dream, || Tha  
Christian asked him further, If he  
could not help him off with his bur-  
den that was upon his back; for a  
yet he had not got rid thereof, nor  
could he by any means get it off  
without help.

† There is  
no delive-  
rance from  
th' guilt,  
and burden  
of sin, but  
by the  
Death and  
Blood of  
Christ.

He told him, As to thy burden, be  
content to bear it, until thou comest  
to the place of † Deliverance; for  
there it will fall from thy back  
itself.

Then Christian began to gird up  
his loins, and to address himself to  
his Journey. So the other told him  
that by that he was gone some di-  
stance from the Gate, he would  
come at the house of the Interpreter,  
at whose Door he should knock  
and he would shew him excellent  
things. Then Christian took his  
leave of his Friend, and he again  
bid him God speed.

|| Christian  
comes to  
House of  
the Inter-  
preter.

Then he went on, till he came at  
the house of the || Interpreter, where  
he knocked over, and over: at last  
one came to the dore, and asked  
Who was there?



*Cnr.* Sir, here is a Traveller, who was bid by an acquaintance of the Good-man of this House, to call here for my profit : I would therefore speak with the Master of the House : so he called for the Master of the House ; who after a little time came to *Christian*, and asked him what he would have ?

*Chr.* Sir, said *Christian*, I am a Man that am come from the City of *Destruction*, and am going to the Mount *Zion*, and I was told by the Man that stands at the Gate at the head of this way ; that if I called here, you would shew me excellent things, such as would be an help to me in my Journey.

*Inter.* Then said the Interpreter, \* come in, I will shew thee that which will be profitable to thee. So he commanded his man to † light the Candle, and bid *Christian* follow him ; so he had him into a private Room, and bid his Man open a door ; the which when he had done,

\* *Christian* saw the Picture of a very grave Person hang up against the wall, and this was the fashion of it, † It had eyes lifted up to Heaven, the

\* He is entertained.

† Illumination.

\* *Christ.* sees a brave Picture.

† The fashion of the Picture.

## The Pilgrims Progress.

best of Books in his hand, the Law of Truth was written upon his lips, the World was behind his back; it stood as if it pleaded with Men, and a Crown of Gold did hang over its head.

Chr. Then said Christian, What means this?

Inter. The Man whose Picture this is, is one of a thousand, he can † beget Children, Travel in birth with Children, and † Nurse them himself when they are born. And whereas thou seest him with his eyes lift up to Heaven, the best of Books in his hand, and the Law of Truth writ on his Lips: it is to shew thee, that his work is to know, and unfold dark things to sinners; even as also thou seest † him stand as if he pleaded with Men: And whereas thou seest the World as cast behind him, and that a Crown hangs over his head; that is, to shew thee, that fighting and despising the things that are present, for the love that he hath to his Masters service, he is sure in the world that comes next, to have glory for his Reward: Now said the Interpreter, I have shewed thee this Picture first, † because the Man

† 1 Cor.  
4. 15.  
† Gal. 4.  
19.

† The  
meaning of  
the Picture.

† Why he  
shewed him  
the Picture  
first.

Man



Man whose Picture this is, is the only Man, whom the Lord of the Place whither thou art going, hath authorized, to be thy Guide in all difficult places thou mayest meet with in the way : wherefore take good heed to what I have shewed thee, and bear well in thy mind what thou hast seen ; lest in thy Journey, thou meet with some that pretend to lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very large *Parlour*, that was full of dust, because never swept ; the which, after he had reviewed a little while, the *Interpreter* called for a man to sweep : Now when he began to sweep, the dust began so abundantly to fly about, that *Christian* had almost therewith been choaked. Then said the *Interpreter* to a *Damsel* that stood by, Bring hither the Water, and sprinkle the Room ; the which when she had done, it was swept, and cleansed with pleasure.

Chr. Then said Christian, What means this ?

Int. The *Interpreter* answered ;

This *Parlor*, is the heart of a Man that was never sanctified by the sweet Grace of the Gospel: The *dust*, is his Original Sin, and inward Corruptions that have defiled the whole Man. He that began to sweep at first, is the Law; but she that brought water, and did sprinkle it, is the Gospel: Now, whereas thou sawest that so soon as the first began to sweep, the dust did so fly about, that the Room by him could not be cleansed, but that thou wast almost choaked therewith. This is to shew thee, that the Law, instead of cleansing the heart (by its working) from sin, \* doth revive, put strength into, and \* increase it in the soul, even as it doth discover and forbid it, for it doth not give power to subdue.

\* Rom. 7.  
6.

1 Cor. 15.  
56.

\* Rom. 5.  
20.

Again, as thou sawest the *Damsel* sprinkle the Room with Water, upon which it was cleansed with pleasure: This is to shew thee, that when the Gospel comes in the sweet and precious influences thereof to the heart, then I say, even as thou sawest the *Damsel* lay the dust by sprinkling the Floor with Water, so is sin vanquished and subdued, and the



the soul made clean, through the  
faith of it ; and consequently || fit || John 12.  
for the King of Glory to inhabit. 3 Eph. 5.  
16. Acts

I saw moreover in my Dream,  
|| that the *Interpreter* took him by 15. 9.  
the hand, and had him into a little Rom. 16.  
Room, where sat two little Chil- 25, 26.  
dren, each one in his Chair. The John 15.  
name of the eldest was *Passion*, and 12.  
the name of the other, *Patience*; || He shew-  
*Passion* seemed to be much discon- ed him Pas-  
fion and  
tent, but *Patience* was very quiet. Patience.  
Then *Christian* asked, What is the Passion  
reason of the discontent of *Passion*? will have it  
now.

The *Interpreter* answered, The  
Governor of them would have him  
stay for his best things till the be-  
ginning of the next year; but he  
will have all now : || But *Patience* is || Patience  
willing to wait. is for wait-

Then I saw that one came to \*ing.  
*Passion*, and brought him a Bag of \* Passion  
Treasure, and poured it down at his bath his  
feet ; the which he took up, and re- desire.  
joyced therein, and withal, laughed  
*Patience* to scorn : But I beheld but  
a while, and he had \* lavished all \* And  
away, and had nothing left him quickly as-  
but Rags. vishes all  
away.

Chr. Then said Christian to the In-

† The matter expounded.

terpreter, † Expound this matter more fully to me.

*Int.* So he said, These two Lad's are Figures; *Passion*, of the Men of this World; and *Patience*, of the Men of that which is to come: For as here thou seest, *Passion* will have all now, this year; that is to say, in this World; So are the Men of this World: they must have all their good things now, they cannot stay till next Year; that is, until the next World, for their Portion of good. That Proverb, † *A Bird in the hand is worth two in the Bush*, is of more Authority with them, than are all the Divine Testimonies of the good of the world to come. But as thou sawest, that he had quickly lavished all away, and had presently left him, nothing but Rags; So will it be with all such men at the end of this world.

† The Worldly man for a Bird in the hand.

† Patience had the best Wisdom.

*Chr.* Then said Christian; Now I see that Patience has the best Wisdom, and that upon many accounts.

1. Because he stays for the best things.
2. And also because he will have the glory of his, when the other hath nothing but rags.

*Int.*



*Int.* Nay, you may add another; to wit, the glory of the next world will never wear out; but these are suddenly gone. Therefore *Passion* had not so much reason to laugh at *Patience*, because he had his good things first, as *Patience* will have to laugh at *Passion*, † because he had his best things last; for first must give place to last, because last must have his time to come, but last gives place to nothing; for there is not another to succeed: he therefore that hath his portion first, must needs have a time to spend it, but he that has his portion last, must have it lastingly, Therefore it is said of † *Dives*, In thy life time thou receivedst thy good things, and likewise *Lazarus* evil things; but now he is comforted, and thou art tormented.

† Things that are first must give place, but things that are last are lasting.

† Luke: 16. *Dives* had his good things first.

*Chr.* Then I perceive, 'tis not best to covet things that are now, but to wait for things to come.

*Int.* You say Truth, \* For the things that are seen, are Temporal, but the things that are not seen, are Eternal: But though this be so, yet since things present, and our fleshly appetite, are such near Neighbours

† 2 Cor. 4. 18. The first things are but Temporal.

one to another; and again, because things to come, and carnal sense, are such strangers one to another: therefore it is, that the first of these so suddenly fall into *amity*, and that *distance* is so continued between the second.

Then I saw in my Dream, that the *Interpreter* took *Christian* by the hand, and led him into a place, where was a Fire burning against a Wall, and one standing by it, always casting much Water upon it to quench it, Yet did the Fire burn higher and hotter.

Then said *Christian*, What means this?

The *Interpreter* answered, This fire, is the work of Grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the *Devil*: but in that thou seest the fire, notwithstanding, burn higher and hotter, thou shalt also see the reason of that: So he had him about to the back-side of the Wall, where he saw a Man with a Vessel of Oyl in his hand, of the which he did also continually cast, (but secretly) into the Fire. Then  
said



said *Christian*, *What means this?* The *Interpreter* answered, This is *Christ*, who continually, with the Oyl of his Grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the Devil can do, the souls of 2 Cor. 12. his people prove gracious still. And 9. in that thou sawest, that the Man stood behind the wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of Grace is maintained in the soul.

I saw also that the *Interpreter* took him again by the hand, and led him into a pleasant place, where was builded a stately Palace, beautiful to behold: at the sight of which, *Christian* was greatly delighted; he saw also upon the top thereof, certain persons walking, who were cloathed all in gold. Then said *Christian*, May we go in thither? Then the *Interpreter* took him, and led him up toward the door of the Palace: and behold, at the door, stood a great Company of men, as desirous to go in, but durst not. There also sat a Man, at a little distance from

† The valiant man.

† Acts 14.  
21.

the door, at a Table-side, with a Book, and his Inkhorn before him, to take the Name of him that should enter therein: He saw also that, in the door-way, stood many Men in armor to keep it, being resolved to do to the Men that will enter, what hurt and mischief they could. Now was *Christian* somewhat in a maze; at last, when every Man started back for fear of the armed men; *Christian* saw a man, of a very stout countenance, come up to the Man that sate there to write; saying, † Set down my Name, Sir; the which when he had done, he saw the Man draw his Sword, and put an Helmet upon his Head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the Man, not at all discouraged, fell to cutting and hacking most fiercely; so after he had † received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the Palace; at which there was a pleasant voice heard from those that were within, even of those that



that walked upon the top of the Palace, saying,

*Come in, Come in;*

*Eternal glory thou shalt win.*

So he went in, and was cloathed with such Garments as they. Then *Christian* smiled, and said, I think verily I know the meaning of this:

Now, said *Christian*, let me go hence: Nay stay (said the *Interpreter*) till I have shewed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and let him into a very dark Room, where there sat a Man in an Iron † Cage.

† Despair  
like an Iron  
Cage.

Now the Man, to look on, seemed very sad: he sat with his eyes looking down to the ground, his hands folded together; and he sighed as if he would break his heart. Then said *Christian*, What means this? At which the *Interpreter* bid him talk with the Man.

*Chr.* Then said *Christian* to the Man, What art thou? The Man answered, I am what I was not once.

*Chr.* What wast thou once?

*Man.* The Man said, I was once a fair † and flourishing Professor,

† Luke 8.  
13.

Both

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both in mine own eyes, and also in the eyes of others: I once was, as I thought, fair for the Celestial City, and had then even joy at the thoughts that I should get thither.

Chr. *Well, but what art thou now?*

Man. I am now a Man of Despaire, and am shut up in it, as in this Iron Cage, I cannot get out: O now I cannot.

Chr. *But how camest thou in this condition?*

Man. I left off to watch, and be sober; I laid the reins upon the neck of my lusts: I sinned against the light of the Word, and the goodness of God. I have grieved the Spirit, and he is gone: I tempted the Devil, and he is come to me: I have provoked God to anger, and he has left me: I have so hardened my heart that I cannot repent.

Then said Christian to the Interpreter, But is there no hopes for such a man as this? Ask him, said the Interpreter.

Chr. Then said the Christian, Is there no hopes, but you must be kept in the Iron Cage of Despaire?

Man. No, none at all.

Chr.



*Chr. Why? The Son of the Blessed is very pitiful,*

*Man. I have* \* Crucified him to \* Heb. 6. 6  
my self afresh, I have despised † his † Luke 19.  
Person, I have despised his Righte- 14.  
ousness, I have counted his Blood an  
unholy thing, I have done despite \* Heb. 10.  
to the Spirit of Grace: Therefore I 28, 29.  
have shut my self out of all the Pro-  
mises, and there now remains to me  
nothing but threatnings, dreadful  
threatnings, fearful threatnings of  
certain Judgment and fiery Indignati-  
on, which shall devour me as an  
Adversary..

*Chr. For what did you bring your self into this condition?*

*Man. For the Lusts, Pleasures, and Profits of this World; in the enjoyments of which, I did then promise my self much delight: but now every one of those things also bite me, and gnaw me like a burning worm.*

*Chr. But canst thou not now repent and turn?*

*Man. God hath denied me repentance; his Word gives me no encouragement to believe; yea, himself hath shut me up in this Iron Cage: nor can all the men in the world let*

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me out. O Eternity ! Eternity !  
how shall I grapple with the misery  
that I must meet with in Eternity !

*Int.* Then said the *Interpreter* to  
*Christian*, Let this mans misery be  
remembered by thee, and be an ever-  
lasting caution to thee.

*Chr.* Well, said *Christian*, this is  
fearful ; God help me to watch and  
be sober ; and to pray, that I may  
shun the cause of this mans misery.  
Sir, is it not time for me to go on  
my way now ?

*Int.* Tarry till I shall shew thee  
one thing more, and then you shall  
go on thy way.

So he took *Christian* by the hand  
again, and led him into a Chamber,  
where there was one rising out of  
Bed ; and as he put on his Rayment,  
he shook and trembled. Then said  
*Christian*, Why doth this man thus  
tremble ? The *Interpreter* then bid  
him tell to *Christian* the reason of his  
so doing. So he began, and said, This  
night as I was in my sleep, I Dream-  
ed, and behold the Heavens grew  
exceeding black ; also it thundered  
and lightened in most fearful wise  
that it put me into an Agony. So



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looked up in my Dream, and saw the Clouds rackt at an unusual rate, upon which I heard a great found of a Trumpet, and saw also a Man sit upon a Cloud, attended with the thousands of Heaven; they were all in flaming fire, also the Heavens were on a burning flame. I heard then a voice, saying, *Arise ye Dead, and come to Judgment*; and with that the Rocks rent, the Graves opened, and the Dead that were therein came forth; some of them were exceeding glad, and looked upward; and some sought to hide themselves under the Mountains: Then I saw the Men that sat upon the Cloud, open the Book, and bid the World draw near. Yet there was by reason of a fierce flame that issued out and came from before him, a convenient distance betwixt him and them, as betwixt the Judge and the Prisoners at the Bar. I heard it also proclaimed to them that attended on the Man that sat on the Cloud, \* *Gather together the Tares, the Chaff, and Stubble, and cast them into the burning Lake*; and with that the bottomless pit opened, just whereabout I stood;

1 Cor. 15.  
1 Thess. 4.  
Jude 1.  
2 Thess. 1.  
8.  
John 5.  
28.  
Rev. 20.  
11. 2, 13,  
14.  
Isa. 26. 21.  
Mich. 7.  
16, 17.  
Psal. 5. 1,  
2 3.  
Dan. 7. 10.

Dan. 7. 9,  
10.

\* Mark 3.  
12.  
Cha. 13.  
30.  
Mal. 4. 1.

out

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\* Luke 3.

17.

\* 1 Theff.

7.16, 17.

Rom. 2.

14, 15.

out of the mouth of which there came in an abundant manner of smoak, and Coals of fire, with hideous noises. It was also said to the same persons \* *Gather my wheat into the Garner.* And with that I saw many catch'd up \* and carried away into the Clouds, but I was left behind. I also sought to hide my self, but I could not; for the Man that set upon the Cloud, still kept his eye upon me: my sins also came into my mind, and my Conscience did accuse me on every side. Upon this I awaked from my sleep.

Chr. *But what was it that made you so afraid of this sight?*

Man. Why, I thought that the day of Judgment was come, and that I was not ready for it: but this frightened me most, that the Angels gathered up several, and left me behind; also the pit of Hell opened her mouth just where I stood: my Conscience too afflicted me, and (as I thought,) the Judge had always his eye upon me, shewing Indignation in his countenance.

Then said the Interpreter to Christian, *Hast thou considered all these things?*

Chr.



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*Chr.* Yes, and they put me in hope and fear.

*Int.* Well, keep all things so in thy mind, that they may be as a Goad in thy sides, to prick thee forward in the way thou must go. Then *Christian* began to gird up his loins, and to address himself to his Journey. Then said the Interpreter, The Comforter be always with thee, good *Christian*, to guide thee in the way that leads to the City.

So *Christian* went on his way, saying,

Here I have seen things rare, and profitable

Things pleasant, dreadful, things to make me stable

in what I have began to take in hand:

Then let me think on them, and understand

wherefore they shewed me was, and let me be

thankful; O good Interpreter to thee.

Now I saw in my Dream, that the high way up which *Christian*

was to go, was fenced on either side with a Wall, and that Wall is called

Sal-

\* Isa. 6.1 \* *Salvation.* Up this way therefore did burdened *Christian* run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending; and upon that place stood a *Cross*, and a little below the bottom, a Sepulchre. So I saw in my Dream, that just as *Christian* came up with the *Cross*, his burden loosed from off his Shoulders, and fell from off his back, and began to tumble; and so continued to do, till it came to the mouth of the Sepulchre; where it fell in, and I saw it no more.

† When God releases us of our guilt and burden, we are as those that leap for joy.

\* Zech.  
12. 20.

Then was *Christian* glad † and lightsome, and said with a merry heart, *He hath given me rest, by his sorrow; and life, by his death.* Then he stood still a while, to look and wonder; for it was very surprising to him, that the sight of the *Cross* should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the \* Waters down his cheeks. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him



with Peace be to thee; so the first  
 said to him, \* *Thy sins be forgiven.* \* Mark. 2.  
 The second stript him of his Rags, 2.  
 and † cloathed him with change of  
 Raiment. The third also set \* a mark † Zech 3,  
 on his forehead, and gave him a Roll, 4.  
 with a Seal upon it, which he bid \* Eph. 1.  
 him look on as he ran, and that he 13.  
 should give it in at the Celestial  
 Gate: so they went their way.  
 Then *Christian* gave three leaps for  
 joy, and went on singing.

*Thus fardid I come loaden with my sin, A Christian  
 Nor could ought ease the grief that I can sing  
 was in, though a-  
 Till I came hither: What a place is lone, when  
 this! God doth  
 Must here be the beginning of my bliss? give him  
 The Must here the burden fall from off my the joy of  
 back? his be art,  
 Must here the strings that bound it to  
 me, crack?  
 O best Cross! O best Sepulchre! O best ra-  
 ther be  
 The Man that there was put to shame  
 for me.*

I saw then in my Dream that he  
 went on thus, even until he came at a  
 bot-

a bottom, where he saw, a little out of the way, three men fast asleep, with Fetters upon their heels. The

\* *Simple*, name of the one was \* *Simple*, another *Sloth*, and ther *Sloth*, and the third *Presump*  
*Presumpti- tion*.

or.

*Christian* then seeing them lie in this case, went to them, if peradventure he might awake them. And cried, You are like them that sleep on the top of a Mast, for the dead Sea is under you, a Gulf that hath no bottom: Awake therefore, and come away; be willing also, and I will help you off with your Irons. He also told them, If he that goeth about like \* a roaring Lion, come by, you will certainly become a prey to his teeth. With that they lookt upon him, and began to reply in this sort: \* *Simple* said, I see no danger; *Sloth* said, Yet a little more sleep: and *Presumption* said, Every man must stand upon his own bottom. And so they lay down to sleep again, and *Christian* went on his way.

\* *Prov.*  
23.24.

\* 1 *Pet.*  
5.8.

\* *There is*  
*no perswa-*  
*sion will do*  
*if God ope-*  
*neth not the*  
*eyes.*

Yet was he troubled to think That men in that danger should so little esteem the kindness of him that so freely offered to help them

both



both by awakening of them, counselling of them, and proffering to help them off with their Irons. And as he was troubled thereabout, he espied two men come tumbling over the Wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was *Formalist*, and the name of the other *Hypocrisie*. So, as I said, they drew up unto him, who thus entered with them into discourse.

Chr. \* *Gentlemen, Whence came you, and whither do you go?* \* Christian talked with them.

*Form.* and *Hyp.* We were born in the Land of Vain glory, and are going for praise to Mount Sion.

Chr. *Why came you not in at the Gate which standeth at the beginning of the way? Know you not that it is written, \* That he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber.* \* John 10. 1.

*Form.* and *Hyp.* They said, That to go to the Gate for entrance, was what all their Country-men counted so far about; and that therefore their usual way was to make a short cut of it, and to climb over the Wall as they had done.

Chr.

Chr. But will it not be counted a Trespass against the Lord of the City whither we are bound, thus to violate his revealed will?

*Form. and Hyp.* They told him, \* They that come into the way, but not by the door, think that they can say something in vindication of their own Practice. \* That as for that, he needed not to trouble his head thereabout: for what they did they had custom for, and could produce, (if need were,) Testimony that would witness it for more than a thousand years.

Chr. But said Christian, Will your Practice stand a Trial at Law?

*Form. and Hyp.* They told him That Custom, it being of so long standing, as above a thousand years would doubtless now be admitted a thing legal, by an Impartial Judge. And besides, said they, we get into the way, what's matter which way we get in; if we are in we are in: thou art but in the way who, as we perceive, came in at the Gate; and we are also in the way that came tumbling over the wall wherein now is thy condition better than ours?

Chr. I walk by the Rule of my Master, you walk by the rude working of your fancies. You are counted thieves.



thieves already, by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You come in by your selves without his direction, and shall go out by your selves without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on, every man in his way, without much conference one with another; save that these two men told Christian, That, as to *Laws* and *Ordinances*, they doubted not, but they should as conscientiously do them, as he. Therefore said they, We see not wherein thou differest from us, but by the *Coat* that is on thy back, which was, as we trow, given thee by some of thy Neighbours, to hide the shame of thy nakedness.

Chr. By || *Laws* and *Ordinances*, you will not be saved, since you come not in by the door. And as for this *Coat* that is on my back, it was given me by the Lord of the place of whither I go; and that, as you say, will cover my nakedness with. And I count it as a token of kindness to me,

|| Gal. I.  
16,

\* Christi-  
an has got  
his Lords  
Coat on his  
back and is  
comforted  
therewith,  
he is com-  
forted also  
with his  
Mark and  
his Roll.

me, for I had nothing but rags be-  
fore, and besides, \* thus I comfort  
my self as I go: Surely, think  
when I come to the Gate of the Ci-  
ty, the Lord thereof will know me  
for good, since I have his Coat on my  
back; a Coat that he gave me free-  
ly in the day that he stript me of my  
rags. I have moreover a mark in  
my forehead, of which perhaps you  
have taken no notice, which one of  
my Lords most intimate Associate  
fixed there in the day that my bur-  
den fell off my shoulders. I will tell  
you moreover, that I had then given  
me, a Roll sealed to comfort me by  
reading, as I go in the way: I was  
also bid to give it in at the Celestial  
Gate, in token of my certain going  
in after it: all which things I doubt  
you want: and want them, because  
you came not in at the gate.

To these things they gave him no  
answer, only they looked upon each  
other, and *laughed*. Then I saw that  
they went on all, save that Christian  
kept before, who had no more tal-  
bot with himself, and that some-  
times sighingly, and sometime  
comfortably: also he would be o-



ten reading in the Roll, that one of the shining ones gave him, by which he was refreshed.

I beheld then, that they all went on till they came to the foot of the Hill || *Difficulty*, at the bottom of which was a Spring. There was also in the same place two other ways besides that which came straight from the Gate: one turned to the left hand, and the other to the right, at the bottom of the Hill: but the narrow way lay right up the Hill, (and the name of the going up the side of the Hill, is called *Difficulty*.) Christian now went to the † Spring, and drank thereof to refresh himself, and then began to go up the Hill; laying,

|| He comes to the Hill Difficulty.

† If. 49. 10.

*The Hill, tho high, I covet to ascend,  
The difficulty will not me offend:*

*For I perceive the way to life lies here:  
Come, pluck up, Heart: let's neither  
faint nor fear:*

*Better, tho difficult, th' right way to go,  
Than wrong, though easie, where the  
end is wo.*

The other two also came to the  
D foot

\* The danger of turning out of the way.

foot of the Hill. But when they saw that the Hill was steep and high, and that there was two other ways to go; and supposing also that these two ways might meet again, with that up which *Christian* went, on the other side of the Hill: Therefore they were resolved to go in those ways; (now the name of one of those ways was *Danger*, and the name of the other *Destruction*) So \* the one took the way which is called *Danger*, which led him into a great Wood; and the other took directly up the way to *Destruction*, which led him into a wide field full of dark Mountains, where he stumbled and fell, and rose no more.

\* A Ward of grace.

I looked then after *Christian*, to see him go up the Hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the mid-way to the top of the Hill, was a pleasant \* *Arbor*, made by the Lord of the Hill, for the refreshing of weary Travellers. Thither therefore *Christian* got, where also he sat down to rest him. Then



Then he pull'd his Roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the Coat or Garment that was given him as he stood by the Cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place untill it was almost night, and in his sleep his \* Roll fell out of his hand. Now

\* *He that sleeps is a loser.*

as he was sleeping, there came one to him and awaked him, saying,

† *Prov. 6. 6.*

† *Goto the Ant; thou sluggard, consider her ways, and be wise:* and with

that *Christian* suddenly started up, and sped him on his way, and went apace till he came to the top of the Hill.

Now when he was got up to the top of the Hill, there came two men running against him amain; the name of the one was \* *Timorous*, and the other *Mistrust*. To whom *Christian* said; Sirs, what's the matter you run the wrong way? *Timorous* answered, That they were going to the City of *Zion*, and had got up that *difficult* place; but, said he, the farther we go, the more dan-

\* *Christ. meets with Mistrust and Timorous.*

ger we meet with, wherefore we turned, and are going back again.

Yes, said *Mistrust*, for just before us lies a couple of Lions in the way, (whether sleeping or waking we know not) and we could not think, if we came within reach, but they would presently pull us in peices.

*Chr.* Then said *Christian*, You make me afraid, but whither shall I fly to be safe? If I go back to mine own Country, *That* is prepared for Fire and Brimstone: and I shall certainly perish there. If I can get to the Celestial City, I am sure to be in safety there. † I must venture: To go back is nothing but Death, to go forward is fear of death, and life everlasting beyond it. I will yet go forward. So *Mistrust* and *Timorous* ran down the Hill; and *Christian* went on his way. But thinking again of what he heard from the men, he felt in his bosom for his Roll: that he might read therein and be comforted: but he felt, and found ||

† Christian  
shakes off  
fear.

|| Christian  
missed his  
Roll, where-  
in he used to  
take com-  
fort.

it not. Then was *Christian* in great distress, and knew not what to do, for he wanted that which used to relieve him, and that which should have



have been his Pass into the Celestial City. Here therefore he began to be much || perplexed, and knew not what to do: at last he bethought himself that he had slept in the *Arbor* that is on the side of the Hill: and falling down upon his knees, he asked God forgiveness for that his foolish fact, and then went back to look for his Roll. But all the way he went back, who can sufficiently set forth the sorrow of *Christians* heart? sometimes he sighed, sometimes he wept, and oftentimes he chid himself, for being so foolish to fall asleep in that place which was erected only for a little refreshment for his weariness. Thus therefore he went back, carefully looking on this side, and on that, all the way as he went, if happily he might find his Roll, that had been his comfort so many times in his Journey. He went thus till he came again within sight of the *Arbor*, where he sat and slept; but that sight renewed \* his sorrow the more, by bringing again, even afresh, his evil of sleeping, unto his mind. Thus therefore he now went on, bewailing his

|| *He is per-  
plexed for  
his Roll.*

\* *Christian  
bemoans his  
foolish sleep-  
ing. Rev.  
2. 2.*

1 Theff. 5.  
7, 8.

sinfull sleep, saying, *O wretched man that I am*, that I should sleep in the day time ! that I should sleep in the midst of difficulty ! that I should so indulge the flesh, as to use *that* rest for ease to my flesh, which the Lord of the Hill hath erected only for the relief of the spirits of Pilgrims ! How many steps have I took in vain ! (This it happened to *Israel* for their sin, they were sent back again by the way of the Red-Sea ; ) and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time ! I am made to tread those steps thrice over, which I needed not to have trod but once : Yea now also I am like to be benighted, for the day is almost spent, O that I had not slept ! Now by this time he was come to the *Arbor* again, where, for a while he sat down and wept ; but at last ( as *Christian* would have it ) looking sorrowfully down under the Settle, there he \* espied his Roll, the which he with trembling and haste catch'd up, and put into his bosom ;

\* Christ.  
findeth his  
Roll where  
he lost it.

but



but who can tell how joyfull this man was, when he had gotten his Roll again! For this Roll was the assurance of his life, and acceptance at the desired Haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears Betook himself again to his Journey. But oh how nimble now did he go up the rest of the Hill! Yet before he got up, the Sun went down upon *Christian*, and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to console with himself, *O thou sinful sleep! how for thy sake am I like to be benighted in my Journey! I must walk without the Sun, darkness must cover the path of my feet, and I must hear the noise of doleful Creatures, because of my sinful sleep!* Now also he remembered the story that *Mistrust* and *Timorous* told him of, how they were frightened with the sight of the Lions. Then said *Christian* to himself again, These Beasts range in the night for their prey, and if they should meet with me in the dark, how should I shift

D. 4      them!

them ! how should I escape being by them torn in pieces ? Thus he went on his way, but while he was thus bewailing his unhappy miscarriage, he lift up his eyes, and behold there was a very stately Palace before him, the name of which was *Beautiful*, and it stood just by the Highway side.

So I saw in my Dream, that he made haste and went forward, that if possible, he might get Lodging there ; Now before he had gone far, he entered into a very narrow passage, which was about a furlong off of the Porters Lodge, and looking very narrowly before him as he went, he espied two Lions in the way. Now, thought he, I see the dangers that *Mistrust* and *Timorous* were driven back by, (The Lions were chained, but he saw not the Chains) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him : But the *Porter* at the Lodge, whose name is *Watchful*, perceiving that *Christian* made a halt, as if he would go back, cried unto him saying, Is thy strength

|| Mark. 13.

14.

to



so small? fear not the Lions, for they are chained; and are placed there for trial of faith, where it is; and for discovery of those that have none: keep in the midst of the Path, and no hurt shall come unto thee.

Then I saw that he went on, trembling for fear of the Lions; but taking good heed to the directions of the *Porter*, he heard them roar, but they did him no harm. Then he clapt his hands, and went on till he came and stood before the Gate where the *Porter* was. Then said *Christian* to the *Porter*, Sir, What house is this? and may I lodge here to night? the *Porter* answered, This House was built by the Lord of the Hill: and he built it for the relief and security of Pilgrims. The *Porter* also asked whence he was, and whither he was going?

*Chr.* I am come from the City of *Destruction*, and am going to Mount *Zion*; but because the *Sun* is now set, I desire, if I may, to lodge here to night.

*Por.* What is your name?

*Chr.* My name is, now, *Christian*; but my name at the first was *Grace*.

\* Gen. 9. *less* ; I came of the Race of † Japhet, whom God will perswade to dwell in the Tents of Shem.

27.

*Por.* But how doth it happen that you come so late, the Sun is set ?

*Chr.* I had been here sooner, but that wretched man that I am ! I slept in the *Arbor* that stands on the Hill side ; nay, I had notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the Hill ; and then feeling for it, and finding it not, I was forced with sorrow of heart, to go back to the place where I slept my sleep ; where I found it, and now I am come.

*Por.* Well, I will call out one of the Virgins of this place, who will, (if she likes your talk,) bring you into the rest of the Family, according to the Rules of the House. So Watchful the Porter rang a Bell ; at the sound of which, came out at the door of the House, a grave and beautiful Damsel, named *Discretion*, and asked why she was called.

The Porter answered, This Man is in a Journey from the City of *Destruction* to Mount *Zion*, but being weary,



weary, and benighted, he asked me if he might lodge here to night : so I told him I would call for thee; who after discourse had with him, mayest do as seemeth thee good, even according to the Law of the House.

Then she asked him whence he was, and whither he was going; and he told her. She asked him also, how he got into the way, and he told her, Then she asked him, What he had seen, and met with in the way, and he told her : and last, she asked his name, so he said, It is *Christian* ; and I have so much the more a desire to lodge here to night, because, by what I perceive, this place was built by the Lord of the Hill, for the relief and security of Pilgrims. So she smiled, but the water stood in her eyes : And after a little pause, she said, I will call forth two or three more of my Family. So she ran to the door, and called out *Prudence*, *Piety* and *Charity*, who after a little more discourse with him, had him into the Family; and many of them meeting him at the threshold of the house, said, *Come in thou blessed of the Lord* : this House was built by  
the

# The Pilgrims Progress.

the Lord of the Hall, on purpose to entertain such Pilgrims in. Then he bowed his head, and followed them into the House. So when he was come in, and sat down, they gave him something to drink; and consented together, that untill supper was ready, some of them should have some particular discourse with *Christian*, for the best improvement of time: and they appointed *Piety*, and *Prudence*, and *Charity* to discourse with him; and thus they began.

*Piety* discourses him.

*Piety*. Come good *Christian*, since we have been so loving to you, to receive you into our house this night; let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your Pilgrimage.

*Chr*. With a very good will, and I am glad that you are so well disposed.

*Piety*. What moved you at first to betake your self to a Pilgrims life?

*How* *Chr*. was driven out of his own Country.

*Chr*. I was || driven out of my Native Country, by a dreadfull sound that was in mine ears, to wit, That unavoidable destruction did at-



attend me, if I abode in that place where he was.

Piety. *But how did it happen that you came out of your Country this way?*

Chr. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me, (as I was trembling and weeping) whose name is † *Evangelist*, and he directed me to the Wicket-gate, which else I should never have found; and so set me into the way that hath led me directly to this House.

† *How he got in the way to Sion.*

Piety. *But did you not come by the House of the Interpreter?*

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; specially three † things; to wit, How Christ, in despite of Satan, maintains his work of Grace in the heart; how the man had sinned himself quite out of hopes of Gods mercy; and also the Dream of him that thought in his sleep the day of Judgment was come.

† *A rehearsal of what he saw in the way.*

Piety.

# The Pilgrims Progress.

Piety. *Why? Did you hear him tell his Dream?*

Chr. Yes, and a dreadful one it was; I thought, it made my heart ache as he was telling of it, but yet I am glad I heard it.

Piety. *Was that all that you saw at the house of the Interpreter?*

Chr. No, he took me and had me where he shewed me a stately Palace, and how the People were clad in Gold that were in it; and how there came a venterous Man, and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in, and win eternal Glory. Methought those things did ravish my heart; I would have staid at that good Mans house a twelve-month, but that I knew I had further to go.

Piety. *And what saw you else in the way?*

Chr. Saw! Why, I went but a little further, and I saw one, as I thought in my mind hang bleeding upon the Tree; and the very sight of him made my burden fall off my back (for I groaned under a heavy burden) but then it fell down from  
off



off me. 'Twas a strange thing to me for I never saw such a thing before, Yea, and while I stood looking up, for then I could not forbear looking) three shining ones came to me: one of them testified that my sins were forgiven me: another stript me of my rags, and gave me this broidred Coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed Roll; (and with that he plucked it out of his bosom.)

Piety. *But you saw more then this, did you not?*

Chr. The things that I have told you were the best: yet some other matter I saw, as namely I saw three Men, *Simple, Sloth, and Presumption*, lie asleep a little out of the way as I came, with Irons upon their heels, but do you think I could awake them! I also saw *Formality* and *Hypocrisie* come tumbling over the wall, to go, (as they pretended,) to *Sion*, but they were quickly lost; even as I my self did tell them, but they would not believe: but, above all, I found it hard work to get up this Hill, and as hard to come by the  
Lions

Lions mouth; and truly if it had not been for the good man, the Porter that stands at the Gate, I do not know, but that after all, I might have gone back again; but now I thank God I am here, and I thank you for receiving of me.

Prudence  
discourses  
him.

Then *Prudence* thought good to ask him a few questions, and desired his answer to them.

*Pru.* Do you not think sometimes of the Country from whence you came?

† Chri-  
stian's  
thoughts of  
his Native  
Country.  
Heb. 11.  
15, 16.

*Chr.* Yea, † but with much shame and detestation; Truly, if I had been mindful of that Country from whence I came out, I might have had opportunity to have returned; but now I desire a better Country; that is, an Heavenly.

*Pru.* Do you not yet bear away with you some of the things that then you were conversant withal?

† Chri-  
stian dist-  
ressed with  
carnal co-  
gitations.

*Chr.* Yes, but greatly against my will; especially my inward and † carnal cogitations; with which all my Country-men, as well as my self, were delighted; but now all those things are my grief: and might I but chuse mine own things, I would \* chuse never to think of those things more, but when I would be doing

\* Chri-  
stian's  
choise.



of that which is best, that which is worst is with me.

Pru. Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity?

Chr. Yes, but that is but seldom; but they are to me \* golden hours, in which such things happen to me.

\* Christian's golden hours.

Pru. Can you remember by what means you find your annoyances at times, as if they were vanquished?

Chr. Yes, when † I think what I saw at the Cross, that will do it; and when I look upon my brodered Coat, that will do it; and when I look into the Roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whether I am going, that will do it.

† How Christian gets power against his corruptions.

Pru. And what is it that makes you so desirous to go to Mount Zion?

Chr. Why, \* there I hope to see him alive, that did hang dead on the Cross; and there I hope to be rid of all those things, that to this day are in me, an annoyance to me; there they say there is no † death, and there I shall dwell with such Company as I like best. For to tell you truth,

\* why Christian would be at Mount Zion.

† Isa. 25.8. Rev. 21.4.

\* Charity  
discourses  
him.

truth, I love him, because I was by him eased of my burden, and I am weary of my inward sickness; I would fain be where I shall die no more, and with the company that shall continually cry, \* *Holy, Holy, Holy.*

Then said Charity to Christian, *Have you a family? are you a married man?*

Chr. I have a Wife and four small Children.

Cha. *And why did you not bring them along with you?*

\* Christi-  
an's love  
to his Wife  
and Chil-  
dren.

Chr. Then Christian \* wept, and said, Oh how willingly would I have done it, but they were all of them utterly averse to my going on Pilgrimage.

Cha. *But you should have talked to them, and have endeavoured to have shewen them the danger of being behind.*

Gen. 12.  
14.

Chr. So I did, and told them also what God had shewed to me of the destruction of our City; but I seemed to them as one that mocked, and they believed me not.

Cha. *And did you pray to God that he would bless your counsel to them?*

Chr.



by Chr. Yes, and that with much affection; for you must think<sup>e</sup> that my Wife and poor Children were very dear unto me.

Cha. But did you tell them of your own sorrow, and fear of destruction: for I suppose that destruction was visible enough to you?

Chr. Yes, over, and over, and over. They might also<sup>\*</sup> see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the Judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

*\* Christian's fear of perishing might be read in his very countenance.*

Cha. But what could they say for themselves why they came not?

Chr. Why, <sup>\*</sup>my Wife was afraid of losing this World; and my Children were given to the foolish delights of youth: so what by one thing, and what by another, they left me to wander in this manner alone.

*\* The cause why his Wife and Children did not go with him.*

Cha. But did you not with your plain life, damp all that you by words used by way of perswasion to bring them away with you?

Chr. Indeed I cannot commend my

Christians  
good con-  
fession before  
his Wife &  
Children.

\* 1 John  
3. 12.  
Christian  
clear of  
their blood  
if they pe-  
rish.  
† Ezek. 4.  
19.

my life; for I am conscious to my self of many failings therein: I know also that a man by his conversation, may soon overthrow what by argument or perswasion he doth labour to fasten upon others for their good. Yet, this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on Pilgrimage. Yea, for this very thing they would tell me I was too precise and that I denied my self of things (for their sakes) in which they saw no evil. Nay, I think I may say that, if what they saw in me did hinder them, it was my great tenderness in sinning against God, or doing any wrong to my Neighbor.

Cha. *Indeed* \* Cain hated his Brother, because his own works were evil and his Brothers Righteous; and if thy Wife and Children have been offended with thee for this, they therefore shew themselves to be implacable to good; and thou hast delivered their soul from their blood.

Now I saw in my Dream, that thus they sat talking together until supper was ready. So when the



my had made ready, they sat down  
: no meat; now the Table was fur-  
con. nished † with fat things, and with † *What*  
row Wine that was well refined; and all *Christian*  
n he heir talk || at the Table was about *had to his*  
her the LORD of the Hill: as namely, || *Supper.*  
lay, about what H E had done, and *Their talk*  
oc wherefore H E did what H E did, *at supper*  
and why H E had builded that *time.*  
Pil House: and by what they said, I  
hing perceived that HE had been a *great*  
ccise *Warriour*, and had fought with, and  
hing ain † him that had the power of † *Heb. 2.*  
faw Death, but not without great dan- *14, 15.*  
fay er to himself, which made me love  
e did him the more.

t ten For, as they said, and as I believe,  
or o said *Christian*) he did it with the  
por. ois of much blood; but that which  
Bro out Glory of Grace into all he did,  
e evi as, that he did it of pure love to  
nd is Country. And besides, there  
en of ere some of them of the house-  
hereb old that said, they had been, and  
ble to ke with him since he did die on  
ed th e Cross; and they have attested,  
that they had it from his own lips,  
tha at he is such a lover of poor Pil-  
r unt rims, that the like is not to be  
n the und from the East to the West.

They

† Christ  
makes Prin-  
ces of Beg-  
gars.

† 1 Sam.  
2.8.  
Psal. 113.  
7.

† Chri-  
stians  
Bed-Cham-  
ber.

They moreover gave an instance of what they affirmed, and that was He had stript himself of that glory that he might do this for the Poor and that they heard him say and affirm, *That he would not dwell in the Mountain of Zion alone.* They said moreover, That he had made many Pilgrims Princes; though by nature they were Beggars born. and their original had been the Dunghil.

Thus they discoursed together till late at night; and after they had committed themselves to their Lord for Protection, they betook themselves to rest. The Pilgrim they lay in a large upper † Chamber, whose window opened towards the Sun rising; the name of the Chamber was *Peace*, where he slept till break of day; and then he awoke and sang;

*Where am I now! is this the love and care*

*Of Jesus, for the men that Pilgrims are  
Thus to provide! That I should be for-  
given!*

*And dwell already the next door to  
Heaven.*



So in the morning they all got up, and after some more discourse, they told him that he should not depart, till they had shew'd him the *Rarities* of that place. And first they had him into the Study, || where they shew'd him Records of the greatest Antiquity; in which, as I remember my Dream, they shewed him first the *Pedigree* of the Lord of the Hill, that he was the Son of the Ancient of Days, and came by that eternal Generation. Here also was more fully Recorded the Acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such Habitations that he could neither by length of Days, nor decays of Nature, be dissolved.

Then they read to him some of the worthy Acts that some of his servants had done: As how they had subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lions, quenched the \* violence of Fire, escaped the edge of the Sword; out of weakness were made strong, waxed valiant in fight, and turned to flight the Armies of the *Aliens*.

|| Christian had into the Study, and what he saw there.

\* Heb. 11. 37. 34.

Then

Then they read again in another part of the Records of the House where it was shewed how willing their Lord was to receive into his favour, any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other Histories of many other famous things; of all which *Christian* had view: As of things both Antient and Modern; together with Prophecies and Predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of Pilgrims.

\* *Christian had  
into the Ar-  
mory.*

The next day they took him, and had him into the \* Armory, where they shewed him all manner of Furniture, which their Lord had provided for Pilgrims as Sword, Shield, Helmet, Brest-plate, *All-Prayer*, and Shooes that would not wear out. And there was here enough of this to harness out as many men for the service of their Lord, as there be Stars in the Heaven for multitude.

They also shewed him some of the Engines with which some of his



Servants had done wonderful things.

\* They shewed him *Moses's* Rod, the Hammer and Nail with which *Jael* slew *Sisera*, the Pitchers, Trumpets, and Lamps too, with which *Gideon* put to flight the Armies of *Midian*. Then they shewed him the Oxes goad wherewith *Shamger* slew six hundred men. They shewed him also the Jaw-bone with which *Sampson* did such mighty feats; they shewed him moreover the Sling and Stone with which *David* slew *Goliath* of *Gath*: and the Sword also with which their Lord will kill the Man of Sin, in the day that he shall rise up to the prey. They shewed him besides many excellent things, with which *Christian* was much delighted. This done, they went to their rest again.

\* Christian is made to see ancient things.

Then I saw in my Dream; that on the morrow he got up to go forwards, but they desired him to stay till the next day also; and then said they, we will, (if the day be clear) shew you the \* delectable Mountains; which they said, would yet further add to his comfort; because they were nearer the desired Heaven,

\* Christian shewed the delectable Mountains.

\* Isa. 33.  
16, 17.

then the place where at present he was. So he consented and staid. When the morning was up, they had him to the top of the House, \* and bid him look South; so he did: and behold at a great distance he saw a most pleasant Mountanous Country, beautified with Woods, Vineyards, Fruits of all sorts; Flowers also, with Springs and Fountains, very delectable to behold. Then he asked the name of the Country, they said it was *Immanuels Land*: And it is as Common, said they, as this *Hill* is to, and for all the Pilgrims. And when thou comest there, from thence, thou mayest see to the Gate of the *Cœlestial City*, as the Shepherds that live there will make appear.

† Christi-  
an sets for-  
ward.

\* Christi-  
an sent a-  
way armed.

Now he bethought himself of setting forward, † and they were willing he should: but first said they let us go again into the Armory, so they did; and when he came there, they \* harneſſed him from head to foot, with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred, walketh out with his friend



friends to the Gate, and there he asked the *Porter* if he saw any Pilgrims pass by; then the *Porter* answered, Yes.

*Chr.* Pray did you know him? said he.

*Por.* I asked his name, and he told me it was *Faithful*.

*Chr.* O, said *Christian*, I know him, he is my Towns-man, my near Neighbour, he comes from the place where I was born: how far do you think he may be before!

*Por.* He is got by this time below the Hill.

*Chr.* Well, \* said *Christian* good Porter- the Lord be with thee, and add to all thy blessings much increase for the kindness that thou hast shewed to me.

\* How *Christian* and the *Porter* greet at parting.

Then he began to go forward, but *Discretion*, *Piety*, *Charity*, and *Prudence* would accompany him down to the foot of the Hill. So they went on together, reiterating their former discourses till they came to go down the Hill. Then said *Christian*, as it was *difficult* coming up, so (so far as I can see) it is *dangerous* going down. Yes, said *Prudence*, so it is; for it is an

hard matter for a man to go down into the-valley of *Humiliation*, as thou art now, and to catch no slip by the way ; Therefore, said they, are we come out to accompany thee down the Hill. So he began to go down, but very warily, yet he caught a slip or too.

Then I saw in my Dream, that these good Companions (when *Christian* was gone down to the bottom of the Hill) gave him a loaf of Bread, a bottle of Wine, and a cluster of Raisins ; and then he went his way.

But now in this Valley of *Humiliation* poor *Christian* was hard put to it, for he had gone but a little way before he espied a foul *Fiend* coming over the field to meet him ; his name is *Apollyon*. Then did *Christian* begin to be afraid, and to cast in his mind whether to go back, or to stand his ground. But he considered again, that he had no Armor for his back, and therefore thought that to turn the back to him, might give him greater advantage with ease to pierce him with his Darts ; therefore he resolved to venture, and stand



\* stand his ground. For thought he, had I no more in mine eye, than the saving of my life, 'twould be the best way to stand.

\* Christ. resolution on the approach of Apollyon.

So he went on, and Appollyon met him; now the Monster was hideous to behold, he was cloathed with scales like a Fish; (and they are his pride) he had Wings like a Dragon, feet like a Bear, and out of his belly came Fire and Smoak, and his mouth was as the mouth of a Lion. When he was come up to Christian he beheld him with a disdainful countenance, and thus began to question with him.

Apol. *Whence come you, and whither are you bound?*

Chr. I am come from the City of Destruction, || which is the place of all evil, and am going to the City of Zion. || *Discourse betwixt Christian and Apollyon.*

Apol. *By this I perceive thou art one of my subjects, for all that Country is mine; and I am the Prince and God of it. How is it then that thou hast ran away from thy King? Were it not that I hope thou mayest do me more service, I would strike thee now at one blow to the ground.*

# The Pilgrims Progress.

<sup>2</sup> Rom. 6.  
13.

Chr. I was born indeed in your Dominions, but your service was hard, and your wages such as a man could not live on, *\* for the wages of sin is death*; therefore when I was come to years, I did as other considered persons do, look out, if perhaps I might mend my self.

† Apollyon's flattery.

Apol. *There is no Prince that will thus lightly lose his Subjects: neither will I as yet lose thee. But since thou complaineſt of thy service and wages, † be content to go back; what our Country will afford, I do here promise to give thee.*

Chr. But I have left my self to another, even to the King of Princes, and how can I with fairness go back with thee?

\* Apollyon undervalues Christs service.

Apol. *Thou haſt done in this, according to the Proverb, \* change a bad for a worſe: but it is ordinary for thoſe that have profeſſed themſelves his Servants, after a while to give him the ſlip; and return again to me: do thou ſo too, and all ſhall be well.*

Chr. I have given him my Faith, and ſworn my Allegiance to him; how then can I go back from this and not be hanged as a Traitor?

Apol.



Apol. *Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again, and go back.*

Chr. What I promise thee was in my none-age; and besides, I count that the Prince under whose Banner now I stand, is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and besides, (O thou destroyinge *Apollyon*) to speak truth, I like his Service, his Wages, his Servants, his Government, his Company, and Country better than thine: and therefore leave of to perswade me further, I am his Servant, and I will follow him.

Apol. *Consider again when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that for the most part, his Servants come to an ill end, because they are transgressors against me, and my ways: How many of them have been put to shameful death? and besides, thou countest his service better than mine, whereas he never came yet from the place where he is, to deliver any that served him out of their hands:*

*Apollyon pleads the grievous ends of Christians, to dissuade Christian from persisting in his way.*

# The Pilgrims Progress.

but as for me, how many times, as all the World very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them; and so I will deliver thee.

Chr. His forbearing at present to deliver them, is on purpose to try their love, whether they will cleave to him to the end: and as for the ill end thou sayest they come to, that is most glorious in their account: For, for present deliverance, they do not much expect it; for they stay for their glory, and then they shall have it, when their Prince comes in his, and the Glory of the Angels.

Apol. Thou hast already been unfaithful in thy service to him, and how dost thou think to receive wages of him?

Chr. Wherein, O Apollyon, have I been unfaithful to him;

Apollyon  
pleads  
Christians  
infirmities  
against him

Apol. Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Despond. Thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldest have stayed till thy Prince had taken it off. Thou didst sinfully sleep, and lose thy choice



choice things : thou wast also almost perswaded to go back, at the sight of the Lions ; and when thou talkest of thy Journey, and of what thou hast heard, and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.

Chr. All this is true, and much more, which thou hast left out ; but the Prince whom I serve and honor, is merciful, and ready to forgive : but besides, these infirmities possessed me in thy Country, for there I suckt them in, and I have groaned under them, been sorry for them, and have obtained Pardon of my Prince.

Apol. Then Apollyon broke out into a grievous rage, saying, *I am an enemy to this Prince ; I hate his Person, his Laws, and People ; I am come out on purpose to withstand thee.* Apollyon in a rage falls upon Christian.

Chr. Apollyon, beware what you do, for I am in the Kings High-way, the way of Holiness, therefore take heed to your self.

Apol. Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear in this matter, prepare thy self to die,

for

for I swear by my Infernal Den, that thou shalt go no further, here will I spill thy soul : and with that he threw a flaming Dart at his breast ; but *Christian* had a Shield in his hand, with which he caught it, and so prevented the danger of that. Then did *Christian* draw, for he saw 'twas time to bestir him ; and *Apollyon* as fast made at him, throwing Darts as thick as hail ; by the which, notwithstanding all that *Christian* could do to avoid it, \* *Apollyon* wounded him in his head, his hand and foot, this made *Christian* give a little back : *Apollyon* therefore followed his work amain, and *Christian* again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till *Christian* was almost quite spent. For you must know, that *Christian*, by reason of his wounds, must needs grow weaker and weaker.

\* *Christ.*  
wounded in  
his under-  
standing,  
faith and  
conversa-  
tion.

*Apollyon*  
casteth  
down to the  
ground  
*Christian*,

Then *Apollyon* espying his opportunity, began to gather up clote to *Christtan*, and wrestling with him, gave him a dreadful fall ; and with that *Christian's* Sword flew out of his



his hand. Then said *Apollyon*, *I am sure of thee now*; and with that he had almost prest him to death; so that *Christian* began to despair of life. But as God would have it, while *Apollyon* was fetching of his last blow, thereby to make a full end of this good Man, *Christian* nimbly reached out his hand for his Sword, and caught it, saying, \* *Rejoyce not against me, O mine enemy! when I fall, I shall arise*; and with that, gave him a deadly thrust, which made him give back, as one that had received his mortal wound: *Christian* perceiving that, made at him again, saying, || *Nay, in all these things we are more than conquerors, through him that loved us*. And with that, *Apollyon* spread forth his Dragons wings, and sped him away, that *Christian* saw him no more.

Christ.'s.  
victory over  
Apollyon.  
\*Mich.7.8.

|| Rom.8.3

James 4.7

In this Combat no man can imagine, unless he had seen and heard as I did, what yelling, and hideous roaring *Apollyon* made all the time of the fight, he spake like a Dragon: and on the other side, what sighs and groans burst from *Christians* heart. I never saw him all the while give so much

A brief relation of  
the Combat  
by the Spectator.

much as one pleasant look, till he perceived he had wounded *Apollyon* with his two-edg'd Sword, then indeed he did smile, and look upward: but 'twas the dreadfulest sight that ever I saw.

Christian  
gives God  
thanks for  
delive-  
rance.

So when the Battel was over, *Christian* said, I will here give thanks to him that hath delivered me out of the mouth of the Lion; to him that did help me against *Apollyon*: and so he did, saying,

*Great Beelzebub, the Captain of this  
Fiend,*

*Design'd my raine; therefore to this  
end*

*He sent him harneſt out, and he with  
rage*

*That hellish was, did fiercely me en-  
gage:*

*But blessed Michael helped me  
and I*

*By dint of Sword did quickly make  
him flye;*

*Therefore to him let me give lasting  
praise,*

*And thanks, and bless his holy name  
always.*



Then there came to him an hand with some of the leaves of the Tree of Life, the which *Christian* took, and applied to the wounds that he had received in the Battel, and was healed immediately. He also sat down in that place to eat Bread, and to drink of the Bottle that was given him a little before; so being refreshed, he addressed himself to his Journey, with his \* Sword drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront from *Apollyon*, quite through this Valley.

\* *Christian goes on his Journey with his Sword drawn in his hand.*

Now at the end of this Valley, was another, called the Valley of the *Shadow of Death*, and *Christian* must needs go through it, because the way to the Celestial City lay through the midst of it: Now this Valley is a very solitary place. The Prophet † *Jeremiah* thus describes it, † *Jer. 2. 5.*  
*A Wilderness, a Land of Desarts, and of Pits, a Land of Drought, and of the shadow of death, a Land that no Man (but a Christian) passeth through, and where no man dwelt.*

Now here *Christian* was worse

put

put to it than in his fight with *Apol-lyon*, as by the sequel you shall see.

† The chil-  
dren of the  
Spies go  
back.  
† Numb.  
13.

I saw then in my Dream, that when *Christian* was got to the Borders of the Shadow of Death, there met him two Men, \* Children of them that brought up an † evil report of the good Land, making haste to go back: to whom *Christian* spake as follows.

*Chr.* *Whither are you going?*

*Man.* They said, Back, back; and we would have you to do so too, if either life or peace is prized by you.

*Chr.* *Why? what's the matter?* said *Christian*.

*Man.* Matter! said they; we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back, for had we gone a little further, we had not been here to bring the news to thee.

*Chr.* *But what have you met with?* said *Christian*.

*Man.* Why we were almost in the Valley of the shadow of Death, but that by good hap we looked before us, and saw the danger before we came to it.

Ps. 44.29.  
Ps. 107.19

*Chr.*



Chr. *But what have you seen?*  
said Christian.

*Man.* Seen! Why the Valley it self, which is as dark as pitch; we also saw there the Hobgoblins, Satyrs, and Dragons of the Pit: we heard also in that Valley a continual howling and yelling, as of a People under unutterable misery; who there sat bound in affliction and Irons: and over that Valley hangs the discouraging \* Clouds of confusion, death also doth always spread his wings over it: In a word, it is every whit dreadful, being utterly without Order. \* Job 3. 5. & 10. 22.

Chr. *Then said Christian, I perceive not yet, by what you have said, but that † this is my way to the desired Haven.* † Jer. 2. 6.

*Man.* Be it thy way, we will not chuse it for ours; so they parted and Christian went on his way, but still with his Sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my Dream, so far as this Valley reached, there was on the right hand a very deep Ditch; that Ditch is it into which the blind hath

Pf. 69 14.

have led the blind in all Ages , and have both there miserably perished. Again, behold on the left hand, there was a very dangerous Quagg , into which, if even a good man falls, he finds no bottom for his foot to stand on: Into that Quagg *King David once did fall* , and had no doubt therein been smothered , had not he that is able , pluckt him out.

The path-way was here also exceeding narrow, and therefore good *Christian* was the more put to it; for when he sought, in the dark, to shun the ditch on the one hand , he vvas ready to tip over into the mire on the other: also when he sought to escape the mire, without great carefulness, he would be ready to fall into the ditch. Thus he went on, and I heard him hear sigh bitterly : for besides the danger mentioned above , the path way was here so dark, that oft-times when he lift up his foot to set forward, he knew not vvhether, or upon vvhether he should set it next.

About the midst of this Valley, I perceived the mouth of Hell to be, and it stood also hard by the vway  
side



side: Now thought *Christian*, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises, (things that cared not for *Christians* Sword, as did *Apollyon* before) that he was forced to put up his Sword, and betake himself to another weapon called  
 \* *All prayer*: so he cryed in my hearing, *O Lord I beseech thee deliver my Soul.* Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushings too and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the Streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together: and coming to a place, where he thought he heard a company of *Fiends* coming forward to meet him, he stopt; and began to muse what he had best to do. Sometimes he had half a thought to go back. Then again he thought he might be half way through the Valley; he remembered also how he had already vanquished many

\* Ephes.  
6. 18.  
† Psal.  
116. 3.

*Christian*  
put to a  
stand but  
for a while.

many a danger : and that the danger of going back might be much more, than for to go forward: so he resolved to go on. Yet the *Fiends* seemed to come nearer and nearer: but when they were come even almost at him, he cried out with a most vehement voice, *I will walk in the strength of the Lord God*: so they gave back, and came no further.

One thing I would not let slip, I took notice that now poor *Christian* was so confounded, that he did not know his own voice: and thus I perceived it: Just when he was come over against the mouth of the burning Pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he\* verily thought had proceeded from his own mind. This put *Christian* more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before: yet, if he could have helped it, he would not have done it, but he had not the discretion neither to stop his

\* *Christ.*  
made be-  
lieve that  
he spake  
blasphemies,  
when  
'twas Satan  
that sug-  
gested them  
into his  
mind.



ears, nor to know from whence those blasphemies came.

When *Christian* had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, *Though I walk through the valley of the shadow of death, I will fear none ill, for thou art with me.* Ps. 23. 4.

Then was he glad, and that for these reasons :

First, because he gathered from thence, that some who feared God were in this Valley as well as himself.

Secondly, For that he perceived, God was with them, though in that dark and dismal state, and why not, though he, with me, though by reason of the impediment that attends this place I cannot perceive it. Job 9. 10.

Thirdly, For that he hoped (could he over take them) to have company by and by. So he went on, and called to him that was before, but he knew not what to answer: for that he also thought himself to be so: And by and by, the day broke: then said *Christian*, \* *He hath* Amos 5. 8. Christian glad at break of day. \* Amos 5. 3

*bath turned the shadow of death into the morning.*

Now morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what hazards he had gone thro in the dark. So he saw more perfectly the ditch that was on the one hand and the Quag that was on the other; also how narrow the way was which led betwixt them both; also how he saw the Hobgoblins, and Satyrs, and Dragons of the Pit, but all afar off; for after break of day, they came not nigh, yet they were discovered to him, according to that which is written

\* Job. 12.  
22.

*\* He discovereth deep things out of darkness, and bringeth out to light the shadow of death.*

Now was *Christian* much affected with his deliverance from all the dangers of his solitary way, which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him; and about this time the Sun was rising, and this was another mercy to *Christian*: for you must note, that though



though the first part of the Valley of the shadow of Death was dangerous, \* yet this second part which he was yet to go, was, (if possible,) far more dangerous: for from the place where he now stood, even to the end of the Valley, the way was all along set so full of Snares, Traps, Gins, and Nets here, and so full of Pits, Pitsals, deep holes, and shellyings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand Souls, they had in reason been cast away: but, as I said, just now the sun was rising. Then said

\* The second part of this Valley very dangerous.

he || *His Candle shineth on my head,* || Job. 29. and by his light I go through darkness. 3.

In this light therefore he came to the end of the Valley. Now I saw in my Dream, that at the end of this Valley lay blood, bones, ashes, and mangled bodies of men, even of Pilgrims, that had gone this way formerly: And while I was musing what should be the reason, I espied a little before me a Cave, where two Giants, *Pope* and *Pagan*, dwelt in old time, by whose Power and Tyranny the Men whose bones, blood,

blood, ashes, &c. lay there, were cruelly put to death. But by this place *Christian* went without much danger, whereat I somewhat wondered: but I have learnt since, that *Pagan* has been dead many a day, and as for the other, though he be yet alive, he is by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joynts, that he can now do little more then sit in his Caves mouth grinning at Pilgrims as they go by, and biting his nails, because he cannot come at them.

So I saw that *Christian* went on his way, yet at the sight of the old *Man* that sat in the mouth of the *Cave*, he could not tell what to think, specially because he spake to him, though he could not go after him: saying, *You will never mend, till more of you be burned*: but he held his peace, and set a good face on't, and so went by, and catcht no hurt. Then sang *Christian*.



O world of wonders: ( I can say no less.)

That I should be preserv'd in that distress

That I have met with here! O blessed be

That hand that from it hath delivered me!

Dangers in darkness, Devils, Hell, and Sin,

Did compass me, while I this Vale was in:

Sea, Snares, and Pits, and Traps, and Nets did lie

My path about, that worthless silly I Might have been catch't, intangled, and cast down:

But since I live, let JESUS wear the Crown.

Now as Christian went on his way he came to a little ascent, which was cast up on purpose, that Pilgrims might see before them: up there wherefore Christian went, and looking forward, he saw Faithful before him, upon his Journey. Then said Christian aloud, Ho, ho, So, ho; stay, and I will be your Companion. At that Faithful looked behind him, to whom

Christian  
overtakes  
Faithful.

Christi-  
an's fall  
makes  
Faithful  
and he go  
lovingly to-  
gether.

whom *Christian* cryed again, Stay, stay; till I come up to you: but *Faithful* answered, No, I am upon my life, and the Avenger of Blood is behind me. At this *Christian* was somewhat moved, and putting too all his strength, he quickly got up with *Faithful*, and did also over-run him, so the last was first. Then did *Christian* vaingloriously smile, because he had gotten the start of his brother: but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until *Faithful* came up to help him.

Then I saw in my dream, they went very lovingly on together: and had sweet discourse of all things that had hapned to them in their Pilgrimage: and thus *Christian* began.

*Chr.* My honoured and well beloved Brother *Faithful*, I am glad that I have overtaken you; and that God has so tempered our spirits, that we can walk as Companions in this so pleasant a path.

*Faith.* I had thought dear friend to have had your company quite from our Town, but you did get the  
star



start of me : wherefore I was forced to come thus much of the way alone.

Chr. *How long did you stay in the City of Destruction, before you set out after me on your Pilgrimage ?*

Faith. Till I could stay no longer : for there was great talk presently after you were gone out, that our City would in short time with Fire from Heaven be burned down to the ground.

Chr. *What ! did your Neighbors talk so ?*

Faith. Yes, 'twas for a while in every bodies mouth.

Chr. *What, and did no more of them but you come out to escape the danger ?*

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you, and of your desperate Journey (for so they called this your pilgrimage ;) but I did believe, and do still, that the end of our City will be with Fire & Brimstone from above ; and therefore I have made my escape.

F

Chr.

*Their talk about the Countrey from whence they came.*

# The Pilgrims Progress.

Chr. Did you hear no talk of Neighbour Pliable?

Faith. Yes, Christian, I heard that he followed you till he came at the Slough of Despond; where, as some said, he fell in; but he would not be known to have so done: but I am sure he was foundly bedabbled with that kind of dirt.

Chr. And what said the Neighbours to him?

How Pliable was accounted of, when he got home.

Faith. He hath since his going back, been had greatly in derision, and that among all sorts of People: some do mock and despise him, & scarce will any set him on work. He is now seven times worse than if he had never gone out of the City.

Chr. But why should they be so set against him, since they also despise the way that he forsook?

Faith. Oh, they say, Hang him; he is a turn-coat, he was not true to his profession: I think God has stirred up even his enemies to hiss at him, and make him a Proverb, because he hath forsaken the way.

Jer. 29. 18  
19.

Chr. Had you no talk with him before you came out?

Faith. I met him once in the Streets,



Streets, but he leered away on the other side, as one ashamed of what he had done; so I spake not to him.

Chr. *Well, at my first setting out, I had hopes of that Man; but now I fear he will perish in the overthrow of the City, for it is happened to him according to the true Proverb, The Dog is turned to his vomit again, and the Sow that was washed, to her wallowing in the mire.*

2 Pet. 2.  
22.  
The Dog  
and the  
Sow.

Faith. They are my fears of him too: but who can hinder that which will be?

Chr. Well Neighbour Faithful, said Christian, let us leave him, and talk of things that more immediately concern our selves; Tell me now, what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.

Faith. I escaped the Slough that I perceived you fell into, and got up to the Gate without that danger; only I met with one whose name was Wanton, that had like to have done me a mischief.

Faithful  
assaulted  
by Wan-  
ton.

Chr. 'Twas well you escaped her Net; Joseph was hard put to it by her,

Gen. 39.  
11, 12, 13.

# The Pilgrims Progress.

her, and he escaped her as you did, but it had like to have cost him his life. But what did she do to you?

*Faith.* You cannot think (but that you know something) what a flattering tongue she had, she lay at me hard to turn aside with her, promising me all manner of content.

*Chr.* Nay, she did not promise you the content of a good Conscience.

*Faith.* You know that I mean all carnal and fleshly content.

*Chr.* I thank God you have escaped her: *Pr. 22. 14.* The abhorred of the Lord shall fall into the Ditch.

*Faith.* Nay, I know not whether I did wholly escape her or no.

*Chr.* Why, I trow you did not consent to her desires.

*Faith.* No, not to defile my self; for I remembred an old writing that *Pro. 5. 5.* I had seen, which said, *Her steps* *Job 31. 1.* take hold of Hell. So I shut mine eyes because I would not be bewitched with her looks: then she railed on me, and I went away.

*Chr.* Did you meet with no other assault as you came?

*Faith.* When I came to the foot of the Hill called *Difficulty*, I met with

He is as-  
saulted by  
Adam the  
first.



# The Pilgrims Progress.

II

with a very aged Man, who asked me, *What I was, and whither bound?* I told him that I was a Pilgrim, going to the Celestial City: Then said the old Man, *Thou lookest like an honest fellow; wilt thou be content to dwell with me for the wages that I shall give thee?* Then I askt him his name, and where he dwelt? He said his name was *Adam the first, and I dwell in the Town of Deceit.* I asked him then, *What was his work? and what the wages that he would give?* He told me, *That his work was many delights: and his wages, that I should be his Heir at last.* I further askt him, *What house he kept, and what other Servants he had?* so he told me, *That his House was maintained with all the dainties in the world, and that his Servants were those of his own begetting.* Then I asked how many children he had, He said, that he had but three Daughters, *The 1<sup>st</sup> lust of the flesh, the lust of the eyes, and the pride of life,* and that I should marry them, if I would. Then I asked, how long time he would have me live with him? And he told me, *As long as he lived himself.*

Eph. 1.22:

8 Jo.2.15

Chr. *Well, and what conclusion came the Old Man and you to at last?*

*Faith.* Why, at first I found myself somewhat inclinable to go with the Man, for I thought he spake very fair; but looking in his forehead, as I talked with him, I saw there written, *Put off the old man with his deeds.* Chr. *And how then?*

*Faith.* Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his House, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me, that he would send such a one after me, that should make my way bitter to my Soul: so I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh, & give me such a deadly twitch back, that I thought he had pull'd part of me after himself: This made me cry, *O wretched Man!* So I went on my way up the Hill.

Rom. 7. 24

Now when I had got about half way up, I looked behind me, and saw



saw one coming after me, swift as the wind; so he overtook me just about the place where the Settle stands.

*Chr.* *Just there, said Christian, did I sit down to rest me; but being overcome with sleep, I there lost this Roll out of my Bosom.*

*Faith.* But good Brother hear me out: So soon as the Man over-took me, he was but a word and a blow; for down he knockt me, & laid me for dead. But when I was a little come to my self again, I asked him wherefore he served me so? he said, Because of my secret inclining to *Adam the first*; and with that, he strook me another deadly blow on the breast, and beat me down backward; so I lay at his foot as dead as before. So when I came to my self again, I cried him mercy; but he said, I know not how to shew mercy, and with that knockt me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

*Chr.* *Who was that, that bid him forbear?*

*Faith.* I did not know him at first,

but as he went by, I perceived the holes in his hands, and his side: then I concluded that he was our Lord. So I went up the Hill.

*The temper  
of Moses:*

*Chr. That Man that overtook you, was Moses, he spareth none, neither knoweth he how to shew mercy to those that transgress his Law.*

*Faith. I know it very well, it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, & that told me, he would burn my house over my head if I staid there.*

*Chr. But did you not see the house that stood there on the top of the Hill on the side of which Moses met you?*

*Faith. Yes, and the Lions too, before I came at it, but for the Lions, I think they were asleep, for it was about Noon; and because I had so much of the day before me, I passed by the Porter, and came down the Hill.*

*Chr. He told me indeed that he saw you go by, but I wish you had called at the house; for they would have shewed you so many Rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you*



you meet no body in the Valley of Humility?

*Faith.* Yes, I met with one *Discontent*, who would willingly have perfwaded me to go back again with him: his reason was, for that the Valley was altogether without *Honour*; he told me moreover, That there to go, was the way to disobey all my Friends, as *Pride*, *Arrogancy*, *Self-conceit*, *Worldly Glory*, with others, who he knew, as he said, would be very much offended, if I made such a fool of my self, as to wade through this Valley.

*Faithful assaulted by Discontent.*

*Chr.* Well, and how did you answer him?

*Faith.* I told him, that although all these that he named might claim Kindred of men, and that rightly, (for indeed they were my Relations, according to the flesh) yet since I became a Pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now no more than if they had never been of my Lineage; I told him moreover, That as to this Valley, he had quite mis-represented the thing: for before *Honour*, is *Humility*, and a

*Faithful's answer to Discontent.*

# The Pilgrims Progress.

*houghty Spirit before a fall.* Therefore said I, I had rather go through this Valley to the Honour that was so accounted by the wisest, than chuse that which he esteemed most worthy our affections.

Chr. *Met you with nothing else in that Valley?*

*He is as-  
saulted  
with shame*

*Faith.* Yes, I met with *Shame*, But of all the men that I met with in my Pilgrimage, he, I think, bears the wrong name: the other would be said nay, after a little argumentation (and somewhat else) but this bold-fac'd *Shame* would never have done.

Chr. *Why, what did he say to you?*

*Faith.* What! why he objected against Religion it self, he said it was a pitiful, low, sneaking business for a man to mind Religion, he said that a tender conscience was an unmanly thing, & that for a man to watch over his words and ways, so as to tie up himself from that hectoring Liberty, that the brave spirits of the times accustom themselves unto, would make him the Ridicle of the times. He objected also, that but few of the Mighty, Rich, or Wise, were



were ever of my opinion ; nor any of them neither, before they were perswaded to be Fools, and to be of a voluntary fondness, to venture the loss of all, *for no body else knows what.* He moreover objected † the base and low estate and condition of those that were chiefly the Pilgrims of the times, in which they lived; also their ignorance, and want of understanding in all natural Science. Yea, he did hold me to it at that rate also, about a great many more things than here I relate; as, that it was a shame to sit whining and mourning under a Sermon, and a shame to come sighing and groaning home. That it was a shame to ask my Neighbour forgiveness for petty faults, or to make restitution where I have taken from any: he said also that Religion made a man grow strange to the great, because of a few vices (which he called by finer names) and made him own and respect the base, because of the same Religion fraternity. And is not this, said he, a shame?

Cnr. *And what did you say to him?*

*Faith.*

1 Cor. 1.  
26. chap.  
3. 18.  
Phil. 3. 7, 9.

† Joh. 7.  
48.

*Faith.* Say ! I could not tell what to say at first. Yea, he put me so to it, that my blood came up in my face, even this *Shame* fetch'd it up, and had almost beat me quite off, But at last began to consider, *That*

Luke 16. *that which is highly esteemed among*  
 15. *men, is had in abomination with God.*

And I thought again, this *Shame* tells me what *men* are, but it tells me nothing what *God*, or the *Word of God* is. And I thought moreover, that at the day of doom, we shall not be doomed to death or life, according to the hectoring spirits of the world ; but according to the Wisdom and Law of the Highest. Therefore thought I, what God says, is best, though all the men in the world are against it. Seeing then, that God prefers his Religion, seeing God prefers a tender Conscience, seeing they that make themselves Fools for the Kingdom of Heaven, are wisest ; and that the poor man that loveth Christ, is richer than the greatest man in the world that hates him ; *Shame* depart, thou art an enemy to my Salvation : shall I entertain thee against my Sovereign Lord ?



Lord? How then shall I look him in the face at his coming? Should I now be ashamed of his ways and Servants, how can I expect the blessing? But indeed this *Shame* was a bold Villain; I could scarce shake him out of my company; yea, he would be maunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend Religion: but at last I told him, 'twas but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: And so at last I got past this importunate one:

And when I had shaken him off, then I began to sing.

*The tryals that those men do meet  
withal*

*That are obedient to the Heavenly call,  
Are manifold and suited to the flesh,  
And come, and come, and come again  
afresh;*

*That now, or sometime else, we by them  
may  
Be taken, overcome, and cast away.*

# The Pilgrims Progress.

O le. the Pilgrims, let the Pilgrims  
then,  
Be vigilant, and quit themselves like  
Men.

Prov. 3.  
35.

Chr. I am glad, my Brother, that thou didst withstand this Villain so bravely: for of all, as thou sayest, I think he has the wrong name: for he is so bold as to follow us in the Streets, and to attempt to put us to shame before all men: that is, to make us ashamed of that which is good: but if he was not himself audacious, he would never attempt to do as he does; but let us still resist him: for notwithstanding all his bravadoes, he promoteth the Fool, and none else. The Wise shall inherit glory, said Solomon, but shame shall be the promotion of Fools.

Faith. I think he must cry to him for help against shame, that would have us to be valiant for Truth upon the Earth.

Chr. You say true, but did you meet no body else in that Valley?

Faith. No not I, for I had Sunshine all the rest of the way, through that, and also through the Valley of the shadow of death.

Chr.



Chr. *'Twas well for you, I am sure it fared far otherwise with me. I had for a long season, as soon almost as I entred into that Valley, a dreadful Combat with that foul Fiend Apollyon : Yea, I thought verily he would have killed me ; especially when he got me down, and crush'd me under him, as if he would have crush'd me to pieces. For as he threw me, my Sword flew out of my Hand ; nay he told me, He was sure of me : but I cryed to God, and he heard me, and delivered me out of all my troubles. Then I entred into the Valley of the shadow of death, and had no light for almost half the way through it. I thought I should have been killed there, over, and over : but at last, day brake, and the Sun rose, and I went through that which was behind with far more ease and quiet.*

Moreover, I saw in my Dream, that as they went on, Faithful, as he chanced to look on one side, saw a man whose name is Talkative, walking at a distance besides them, ( for this place there was room enough for them all to walk ) He was a tall man, and something more comely at a distance

# The Pilgrims Progress.

dy, *once then at hand*, To this Man *Faithful* addressed himself in this manner.

Faith. *Friend, Whither away ? Are you going to the Heavenly Coun- try ?*

Talk. I am going to the same place.

Faith. *That's well : Then I hope we may have your good company.*

Talk. With a very good will, will I be your companion.

Faithful  
and Talk-  
ative enter  
discourse.

Faith. *Come on then, and let us go together, and let us spend our time in discoursing of things that are profita- ble.*

Talka-  
tives dis-  
like of bad  
discourse.

Talk. To talk of things that are good, to me is very acceptable, with you, or with any other ; and I am glad that I have met with those that incline to so good a work. For to speak the truth, there are but few that care thus to spend their time ( as they are in their travels ) but chuse much rather to be speaking of things to no profit, and this hath been a trouble to me.

Faith. *That is indeed a thing to be lamented ; for what things so worthy of the use of the tongue and mouth of*



men on Earth, as are the things of +  
God of Heaven?

*Talk.* I like you wonderful well,  
for your sayings are full of convicti-  
on; and I will add, what thing is so  
pleasant, and what so profitable, as  
to talk of the things of God?

What things so pleasant? (that is,  
if a man hath any delight in things  
that are wonderful) for instance; If  
a man doth delight to talk of the  
History, or the Myſtery of things;  
or if a man doth love to talk of Mi-  
racles, Wonders, or Signs, where  
shall he find things recorded so de-  
lightful, and so sweetly penned, as  
in the holy Scripture?

*Faith.* *That's true: but to be pro-  
moted by such things in our talk should be  
that which we design.*

*Talk.* That is it that I said; for to  
talk of such things is most profitable,  
for by so doing, a man may get  
knowledge of many things; as of  
the vanity of earthly things, and the  
benefit of things above: (thus in  
general) but more particularly, By  
this a man may learn the necessity  
of the New-birth, the insufficiency  
of our works, the need of Christs  
right-

Talkative's *fine*  
*discourse.*

righteousness, &c. Besides, by this a man may learn, what it is to repent, to believe, to pray, to suffer, or the like: by this also a man may learn what are the great promises and consolations of the Gospel, to his own comfort. Further, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

Faith. *All this is true, and glad am I to hear these things from you.*

Talk. Alas, the want of this is the cause that so few understand the need of faith; & the necessity of the works of Grace in their Soul, in order to eternal life; but ignorantly live in the works of the Law, by which a man can by no means obtain the Kingdom of Heaven.

Faith. *But by your leave, heavenly knowledge of these, is the gift of God: no man attaineth to them by humane industry, or only by the talk of them.*

Talk. All this I know very well. For a man can receive nothing except it be given him from Heaven; all is of Grace, not of Works: I could give you an hundred Scriptures for the confirmation of this.

O brave  
Talkative.

Faith.



*Faith.* Well then, said Faithful; what that one thing, that we shall at this time found our discourse upon?

*Talk.* What you will: I will talk of things heavenly, or things earthly; things Moral, or things Evangelical; things Sacred, or things Profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial: provided that all be done to our profit.

*Faith.* Now did Faithful begin to wonder; and stepping to Christian, (for he walked all this while by himself) he said to him, (but softly) What a brave companion have we got! Surely this man will make a very excellent Pilgrim.

*Chr.* At this Christian modestly smiled, and said, This man with whom you are so taken, will beguile you with this tongue of his, twenty of them that know him not.

*Faith.* Do you know him then?

*Chr.* Know him! Yea, better than he knows himself.

*Faith.* Pray what is he?

*Chr.* His name is Talkative, he dwelleth in our Town; I wonder that

O brave  
Talkative

Faithful  
beguiled by  
Talkative

Christian  
makes a discovery of  
Talkative  
telling  
Faithful  
who he was

that you should be a stranger to him, only I consider that our Town is large.

Faith. *Whose Son is he? And whereabout doth he dwell?*

Chr. He is the Son of one Say-wel, he dwelt in *Prating-row*; and he is known of all that are acquainted with him, by the name of *Talkative* in *Prating-row*, and notwithstanding his fine tongue, he is but a sorry fellow.

Faith. *Well he seems to be a very pretty man.*

Chr. That is, to them that have not through acquaintance with him, for he is best abroad; near home he is ugly enough: your saying, That he is a *pretty-man*, brings to my mind what I have observed in the work of the Painter, whose Pictures shew best at a distance; but very near more unpleasing.

Faith. *But I am ready to think you do but jest, because you smiled.*

Chr. God forbid that I should jest (though I smiled) in this matter, or that I should accuse any falsely; will give you a further discovery of him: This man is for any company  
an



and for any talk ; as he talketh now  
with you, so will he talk when he is  
on the Ale-bench : And the more  
drink he hath on his crown, the  
more of these things he hath in  
his mouth : Religion hath no place  
in his heart, or house, or conversati-  
on ; all he hath lieth in his tongue,  
and his Religion is to make a noise  
therewith.

Faith. *Say you so ! Then am I in  
this man greatly deceived.*

Chr. Deceived ? You may be  
sure of it. Remember the Proverb,

*They say and do not : but the King-* Matth. 23.  
*dom of God is not in word, but in* 1 Cor. 1.  
*power.* He talketh of Prayer, of 28.

Repentance, of Faith, and of the  
New-birth : but he knows but on-  
ly to talk of them. I have been in  
his Family, and have observed him  
both at home and abroad ; and I  
know what I say of him is the truth.

His house is as empty of Religion,  
as the white of an Egg is of savour.

There is there, neither Prayer,  
nor sign of Repentance for sin :

Yea, the Bruit in his kind serves  
God far better than he. He is the  
very stain, reproach, and shame  
of

*His house is  
empty of  
Religion.*

*He is a  
stain to Re-  
ligion,  
Rom. 2.  
24, 25.*

*The Pro-  
verb that  
goes of  
him.*

*Men stun  
to deal with  
him.*

of Religion to all that know him; it can hardly have a good word in all that end of the Town where he dwells, through him. Thus say the common people that know him, *A Saint abroad, and a Devil at home.* His poor Family finds it so, he is such a churl, such a railer at, and so unreasonable with his Servants, that they neither know how to do for, or speak to him. Men that have any dealings with him, say, 'tis better to deal with a *Turk* than with him, for a fairer dealing they shall have at their hands. This *Talkative*, (if it be possible,) will go beyond them, defraud, beguile, and over-reach them. Besides, he brings up his Sons to follow his steps; and if he finds in any of them a *foolish timorousness*, (for so he calls the first appearance of a tender conscience) he calls them fools and blockheads; and by no means will employ them in much, or speak to their commendations before others. For my part I am of opinion, that he has, by his wicked life, caused many to stumble and fall; and will be, if God prevents not, the ruine of many more.



it Faith. *Well, my Brother, I am bound to believe you: not only because you say you know him, but also because he like a Christian, you make your reports of men. For I cannot think that you speak these things of ill will, but because it is even so as you say.*

Chr. *Had I known him no more than you, I might perhaps have thought of him as at the first you did: Yea, had he received this report at their hands only, that are for enemies to Religion, I should have thought it had been a slander: (A proof that often falls from bad mens mouths upon good mens names and professions: ) But all these things, yea, and a great many more as bad, of my own knowledge I can prove to him guilty of. Besides, good men are ashamed of him, they can neither call him Brother, nor Friend: will the very naming of him among them, makes them blush, if they know him.*

at h Faith. *Well, I see that saying and doing are two things, and hereafter I shall better observe this distinction.*

Faith Chr. *They are two things indeed, and are as diverse, as are the Soul and*

*The Car-  
cass of Re-  
ligion.*

and the Body : For as the Body without the Soul, is but a dead Carcass ; so, *Saying*, if it be alone, is but a dead Carcass also. The Soul of Religion is the practick part : *Pure*

Jam. 1.27 *Religion and undefiled, before God and*  
 See v. 2, 3, *the Father, is this, To visit the father-*  
 24, 25, 26. *less and widows in their affliction, and*  
*to keep himself unspotted from the world.*

This *Talkative* is not aware of, he thinks that *hearing* and *saying* will make a good Christian : and thus he deceiveth his own Soul. Hearing is but as the sowing of the Seed ; talking is not sufficient to prove that fruit is indeed in the heart and life : and let us assure our selves, that at the day of Doom, men shall be judged according to their fruits. It will not be said then, *Did you believe* ? But, were you *Doers*, or *Talkers* only ? And accordingly shall they be judged. The end of the world is compared to our Harvest, and you know men at Harvest regard nothing but fruit. Not that any thing can be accepted that is not of Faith. But I speak this to shew you how insignificant the profession of *Talkative* will be at that day.

See Matth.  
 13. and ch.  
 25.



# The Pilgrims Progress.

I

Faith, This brings to my mind that Lev. 11.  
of Moses, by which he describeth the Deut, 14.  
beast that is clean. He is such an one  
that parteth the hoof, and cheweth the  
cud; not that parteth the hoof only, or  
that cheweth the cud only. The Hare  
cheweth the cud, but yet is unclean, be-  
cause he parteth not the hoof. And this  
truly resembleth Talkative; he chew-  
eth the cud, he seeketh knowledge, he  
cheweth upon the Word, but he divideth  
not the hoof, he parteth not with the  
way of sinners; but as the Hare, he  
retaineth the foot of a Dog, or Bear,  
and therefore he is unclean.

Faithful  
convinced  
of the badness  
of Talka-  
tive.

Chr. You have spoken, for ought  
I know, the true Gospel-sense of  
those Texts; and I will add another  
thing. Paul calleth some men, yea,  
and those great Talkers too, *sound-*  
*ing Brass, and tinckling Cymbals;* 1 Cor-13.  
that is, as he expounds them in ano- 1, 2, 3.  
ther place, *Things without life, giv-* ch. 14. 7.  
*ing sound.* Things without life, Talkative  
that is, without the true Faith and *live two*  
Grace of the Gospel; and conse- *things that*  
quently, things that shall never be *sound with-*  
placed in the Kingdom of Heaven *out life.*  
among those that are the Children  
of life; though their *sound* by their

G

talk

*talk*, be as if it were the tongue, or voice of an Angel.

*Faith.* Well, I was not so fond of his company at first, but I am as sick of it now. What shall we do to be rid of him?

*Chr.* Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart, and turn it.

*Faith.* What would you have me to do?

*Chr.* Why, go to him, and enter into some serious discourse about the power of Religion; and ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his Heart, House, or Conversation.

*Faith.* Then Faithful stept forward again, and said to Talkative, Come, what cheer? How is it now?

*Talk.* Thank you, well I thought we should have had a great deal of talk by this time.

*Faith.* Well, if you will, we will fail to it now; and since you left it with me to state the question, let it be this; How doth the saving Grace of God discover

cover



Cover it self when it is in the heart of man?

*Talk.* I perceive then that our talk must be about the power of things: Well, 'tis a very good question, and I shall be willing to answer you. And take my answer in brief thus. First, Where the Grace of God is in the heart, it causeth there a great out-cry against sin. Secondly.----

Talkatives  
false disco-  
very of a  
work of  
Grace.

*Faith.* Nay hold, let us consider of one at once: I think you should rather say, It shews it self by inclining the Soul to abhor its Sin.

*Talk.* Why, what difference is there between crying out against, and abhorring of sin.

*Faith.* Oh! a great deal; a man may cry out against sin, of policy; but he cannot abhor it, but by vertue of a godly antipathy against it: I have heard many cry out against sin in the Pulpit, who yet can abide it well enough in the heart, house, and conversation Joseph's Mistris cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as the Mother cries out against

They cry  
ane against  
sin, no sign  
of Grace.

Gen. 39.  
15.

her Child in her lap, when she calleth it Slut, and naughty Girl, and then falls to hugging and kissing it.

Talk. You lie at the catch, I perceive.

Faith. No not I, I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of Grace in the heart?

Talk. Great knowledge of Gospel-Mysteries.

Great

knowledge  
no sign of  
Grace.

1 Cor. 13.

Faith. This sign should have been first; but first or last, it is also false; for knowledge, great knowledge may be obtained in the mysteries of the Gospel, and yet no work of Grace in the Soul. Yea, if a man have all knowledge, he may yet be nothing; and so consequently be no child of God. When Christ said, Do you know all these things? And the Disciples had answered, Yes: He addeth, Blessed are ye that do them. he doth not lay the blessing in the knowledge of them, but in the doing of them. For there is a knowledge that is not attended with doing: He that knoweth his Masters will, and doth it not. A man may know like an Angel, and yet be no Christian: therefore your sign



is it not true. Indeed to know, is a thing that pleaseth Talkers and Boasters; but to do, is that which pleaseth God. Not that the heart can be good without knowledge; for without that the heart is naught: There is therefore knowledge and knowledge. Knowledge that resteth in the bare speculation of things; and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart: the first of these will serve the Talker, but without the other the true Christian is not content. Give me understanding, and I shall keep thy Law; yea, I shall observe it with my whole heart, *Psalm 119. 34.*

Knowledge  
and Know-  
ledge.

True know-  
ledge atten-  
ded with  
endeavors.

Talk. You lie at the catch again, this is not for edification.

Faith. Well, if you please propound another sign how this work of Grace discovereth it self where it is.

Talk. Not I, for I see we shall not agree.

Faith. Well, if you will not, will you give me leave to do it?

Talk. You may use your liberty.

Faith. A work of grace in the Soul

One good  
sign of  
grace.

discovereth it self, either to him that hath it, or to standers by.

**Joh. 16.8.** To him that hath it, thus. It gives  
**Rom. 7.24** him conviction of sin, especially of the  
**Joh. 16.9.** defilement of his nature, and the sin of  
**Mar. 16.16** unbelief, (for the sake of which he is  
**Ps. 38.18.** sure to be damned, if he findeth not  
**Jer. 31.19** mercy at Gods hand by faith in Jesus  
**Gal. 2.15.** Christ.) This sight and sense of things  
**Acts 4.12.** worketh in him sorrow and shame for  
**Mat. 5.6.** sin; he findeth moreover revealed in  
**Rev. 21.6.** him the Saviour of the World, and the  
 absolute necessity of closing with him,  
 for life, at the which he findeth hunge-  
 rings and thirstings after him, to which  
 hungerings, &c. the promise is made.  
 Now according to the strength or  
 weakness of his Faith in his Saviour,  
 so is his joy and peace, so is his love to  
 holiness, so are his desires to know him  
 more, and also to serve him in this  
 World. But though I say it discover-  
 eth it self this unto him; yet it is but  
 seldom that he is able to conclude that  
 this is a work of Grace, because his  
 corruptions now, and his abused reason,  
 makes his mind to miss-judge in this  
 matter; therefore in him that hath  
 this work, there is required a very  
 sound Judgment, before he can with  
 sted-



steddiness conclude that this is a work of Grace.

To others it is thus discovered.

1. By an experimental confession of his Faith in Christ. 2. By a life answerable to that confession, to wit, a life of holiness, heart-holiness, Family-holiness (if he hath a Family) and by Conversation-holiness in the world: which in the general teacheth him, inwardly to abhor his sin, and himself for that in secret, to suppress it in his Family, and to promote holiness in the World; not by talk only, as an Hypocrite or Talkative person may do: but by a practical subjection in Faith and Love to the power of the Word: And now Sir, as to this brief description of the work of Grace, and also the discovery of it, if you have ought to object, object: if not, then give me leave to propound to you a second question.

Ro. 10. 10.  
Phil 8. 17.  
Mat. 5. 9.  
Jo. 24. 15.  
Ps. 50. 20.  
Job 42. 5, 6.  
Ezek. 29. 43.

Talk. Nay, my part is not now to object, but to hear, let me therefore have your second Question.

Another good sign of Grace.

Faith. It is this. Do you experience this first part of this description of it? and doth your life and conversation testifie the same? or standeth your Religion in Word, or in Tongue, and

not in Deed and Truth: pray, if you incline to answer me in this, say no more than you know the God above will say Amen to; and also, nothing but what your Conscience can justifie you in. For, not he that commendeth himself is approved, but whom the Lord commendeth. Besides, to say I am thus and thus, when my Conversation, and all my Neighbours tell me, I lie, is great wickedness.

Talkative  
not pleased  
with Faith-  
ful's ques-  
tion.

Talk. Then Talkative at first began to blush, but recovering himself thus he replied, You come now to Experience, to Conscience, & God: and to appeal to him for Justification of what is spoken: This kind of discourse I did not expect, nor am I disposed to give an answer to such questions, because, I count not my self bound thereto, unless you take upon you to be a *Catechizer*! and, though you should so do, yet I may refuse to make you my Judge: But I pray will you tell me why you ask me such questions?

Faith. Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides, to tell you all the truth, I have heard of you,



you, that you are a man whose Religion lies in talk, and that your conversation gives this your Mouth-profession the Lie. They say you are a spot among Christians, and that Religion fareth on the worse for your ungodly Conversation, that some already have stumbled at your wicked wayes, and that more are in danger of being destroyed thereby; your Religion, and an Ale-house, and Covetousness and Uncleaness, and Swearing, and Lying, and vain Company-keeping, &c. will stand together. The Proverb is true of you, which is said of a Whore; to wit, That she is a shame to all Women; so you are a shame to all Professors.

The reason why Faithful put to him that question. Faithful's plain-dealing to Talkative.

Talk. Since you are ready to take up reports, and to judge so rashly as you do, I cannot but conclude you are some peevish, or melancholly man, not fit to be discoursed with and so Adieu.

Chr. Then came up Christian, and said to his Brother, I told you how it would happen, your words and his lusts could not agree; he had rather leave your company, than reform his life; but he is gone as he said, let him go; the loss is no

Talkative flings away from Faithful.

*A good  
riddance.*

mans but his own, he has saved us the trouble of going from him : for he continuing ( as I suppose he will do ) as he is, he would have been but a blot in our company : besides, the Apostle says, *From such withdraw thy self.*

Faith. *But I am glad we had this little discourse with him, it may happen that he will think of it again; however, I have dealt plainly with him; and so am clear of his blood, if he perisheth.*

Chr. You did well to talk so plainly to him as you did; there is but little of this faithful dealing with men now adays, and that makes Religion to stink so in the Nostrils of many, as it doth; for they are these Talkative Fools, whose Religion is only in word, and are debauched and vain in their conversation, that (being so much admitted into the fellowship of the godly) do puzzle the World, blemish Christianity, and grieve the sincere. I wish that all men would deal with such, as you have done, then should they either be made more conformable to Religion, or the company

ny



ny of Saints would be too hot for them. Then did *Faithful* say,

*How Talkative at first lifts up his  
Plumes!*

*How bravely doth he speak! how he  
presumes*

*To drive down all before him! but so  
soon*

*As Faithful talks of Heart-work,  
like the Moon*

*That's past the full, into the wane he  
goes;*

*And so will all, but he that Heart-  
work knows.*

Thus they went on talking of what they had seen by the way, and so made that way easie, which would otherwise, no doubt, have been tedious to them: for now they went through a Wilderness.

Now when they were got almost quite out of this Wilderness, *Faithful* chanced to cast his eye back, & espied one coming after them, and he knew him: Oh! said *Faithful* to his Brother, who comes yonder? Then *Christian* looked, and said, it is my good Friend *Evangelist*. Ay, and

Evange-  
list over-  
takes them  
again.

and my good friend too, said *Faithful*; for 'twas he that set me the way to the Gate. Now was *Evangelist* come up unto them, and thus saluted them.

*Evan.* Peace be with you, dearly beloved, and, peace be to your helpers.

They are  
glad at the  
sight of  
him.

*Chr.* Welcome, welcome, my good Evangelist, the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied labouring for thy eternal good.

*Faith.* And a thousand times welcome, said good *Faithful*; Thy company, O sweet Evangelist, how desirable is it to us, poor Pilgrims!

*Evan.* Then, said *Evangelist*, How hath it fared with you, my friends, since the time of our last parting? what have you met with, and how have you behaved your selves?

*Chr.* Then *Christian* and *Faithful* told him of all things that had happened to them in the way, and how, and with what difficulty they had arrived to that place.

His Ex-  
hortation  
to them,

*Evang.* Right glad am I; said *Evangelist*, not that you met with trials, but that you have been victors,



ctors; and for that you have ( notwithstanding many weakneses, ) continued in the way to this very day.

I say, right glad am I of this thing, and that for mine own sake and yours, I have sowed, and you have reaped; and the day is coming, when both he that sowed, and they that reaped shall rejoyce together; that is, if you hold out: for, in due time ye shall reap, if you faint not. The Crown is before you, and it is an incorruptible one; so run that you may obtain it. Some there be that set out for this Crown, and after they have gone far for it, another comes in, and takes it from them? Hold fast therefore that you have, let no man take your Crown; you are not yet out of the gun-shot of the Devil: you have not resisted unto blood, striving against sin: let the Kingdom be always before you, and believe steadfastly concerning things that are invifible. Let nothing that is on this side the other world get within you; and above all, look well to your own hearts, and to the lusts thereof; for they are

Joh. 4. 36  
Gal. 6. 9.  
1 Cor. 9.  
24, 25, 26,  
27.

Rev. 3. 11

are deceitful above all things, and desperately wicked: set your faces like a flint, you have all power in Heaven and Earth on your side.

They do  
thank him  
for his ex-  
hortation.

Chr. Then Christian thanked him for his exhortation, but told him withal, that they would have him speak farther to them for their help, the rest of the way; and the rather, for that they well knew that he was a Prophet, and could tell them of things that might happen unto them; and also how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth.

He predicts  
what trou-  
bles they  
shall meet  
with in  
Vanity  
Fair, and  
encourag-  
eth them to  
steadfastness

Evan. My Sons, you have heard in the words of the truth of the Gospel, that you must through many tribulations enter into the Kingdom of Heaven. And again, that in every City, bonds and afflictions abide in you; and therefore you cannot expect that you should go long on your Pilgrimage without them; in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediatly follow: for now, as you see, you are almost

out



out of this Wilderness, and therefore you will soon come into a Town that you will by and by see before you : and in that Town you will be hardly beset with enemies, who will strain hard but they will kill you : and be you sure that one or both of you must seal the testimony which you hold, with blood ; but be you faithful unto death, and the King will give you a Crown of life. He that shall die there, although his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow ; not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his Journey. But when you are come to the Town, and shall find fulfilled what I have here related, then remember your friend and quit your selves like men ; and commit the keeping of your Souls to your God, as unto a faithful Creator.

*He whose lot it will be there to suffer, will have the better of his brother.*

Then I saw in my Dream, that when they were got out of the Wilderness, they presently saw a Town before

Psa. 40. 17

Eccles. 1.

C. 2. 11, 17

before them, and the name of that Town is *Vanity*; and at the Town there is a Fair kept called *Vanity-Fair*: It is kept all the year long, it beareth the name of *Vanity-Fair*, because the Town where it is kept, *is lighter than vanity*; and also, because all that is there sold, or that cometh thither, is *Vanity*. As is the saying of the wise, *All that cometh is vanity*.

This Fair is no new erected business, but a thing of ancient standing; I will shew you the original of it.

The Anti-  
quity of  
this Fair.

Almost five thousand years ago, there were Pilgrims walking to the Celestial City, as these two honest persons are; and *Beelzebub*, *Apollyon*, and *Legion*, with their Companions, perceiving by the path that the Pilgrims made, that their way to the City lay through this Town of *Vanity*, they contrived here to set up a Fair; a Fair wherein should be sold of *all sorts of Vanity*, and that it should last all the year long. There-

This Mer-  
chandize of  
this Fair. fore at this Fair are all such Mer-  
chandize sold, as Houses, Lands,  
Trades, Places, Honors, Prefer-  
ments,



ments, Titles, Countries, Kingdoms, Lufts, Pleasures, and Delights of all sorts, as Whores, Bawds, Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, Precious Stones, and what not?

And moreover, at this Fair there is at all times to be seen Juglings, Cheats, Games, Plays, Fools, Apes, Knaves, and Rogues, and that of every kind.

Here are to be seen too, and that for nothing, Thefts, Murders, Adulteries, False-swearers, and that of a blood red colour.

And as in other Fairs of less moment, there are the several rows and Streets under their proper names, where such and such Wares are vended: So here likewise, you have the proper places, Rows, Streets, (*viz.* Countries, and Kingdoms) where the Wares of this Fair are soonest to be found: Here is the *Brit-* *The Streets*  
*tain* Row, the *French* Row, the *Ita-* *of this Fair*  
*lian* Row, the *Spanish* Row, the *German* Row, where several sorts of Vanities are to be sold. But as in other Fairs, some one Commodity is

as

## The Pilgrims Progress.

as the chief of all the Fair, so the Ware of *Rome* and her Merchandize is greatly promoted in this Fair: Only our *English* Nation, with some others, have taken a dislike there at.

1 Cor. 5.

10

Christ went  
through this  
Fair

Matth. 7. 8

Luke 4. 5,

6, 7.

Christ  
sought no-  
thing in  
this Fair.

Now, as I said, the way to the Celestial City lies just through this Town, where this lusty Fair is kept; and he that will go to the City, and yet not go through this Town, must needs go out of the World. The Prince of Princes himself, when here, went through this Town to his own Country, and that upon a Fair-day too: Yea, and as I think it was *Beelzebub*, the chief Lord of this Fair, that invited him to buy of his *Vanities*; yea, would have made him Lord of the Fair, would he but have done him Reverence as he went through the Town. Yea, because he was such a person of Honour, *Beelzebub* had him from Street to Street, and shewed him all the Kingdoms of the World in a little time, that he might, (if possible) allure that Blessed One, to cheapen and buy some of his *Vanities*. But he had no mind to the Merchandize, and therefore left the Town; without laying out so much



much as one farthing upon these *Vanities*. This *Fair* therefore is an ancient thing, of long standing, and a very great *Fair*.

Now these Pilgrims, as I said, must needs go through this *Fair*: Well, so they did; but behold, even as they entred into the *Fair*, all the people in the *Fair* were moved, and the Town it self, as it were in a Hubbub about them; and that for several reasons: For,

First, The Pilgrims were cloathed with such kind of *Raiment*, as was diverse from the *Raiment* of any that traded in that *Fair*. The people therefore of the *Fair* made a great gazing upon them: Some said they were Fools, some they were Bedlams, and some they are Outlandish-men.

Secondly, And as they wondred at their *Apparel*, so they did likewise at their *Speech*; for few could understand what they said; they naturally spoke the Language of *Canaan*; but they that kept the *Fair*, were the men of this world: So that from one end of the *Fair* to the other, they seemed *Barbarians* each to the other.

Third.

The Pilgrims enter the Fair.

The Fair in a hubbub about them.

The first cause of the hubbub.

1 Cor. 2. 7, 8.  
The second cause of the hubbub.

*Third cause  
of the hub-  
bub.*

Thirdly, But that which did not a little amuse the Merchandizers, was, that these Pilgrims set very light by all their Wares, they cared not so much as to look upon them: and if they called upon them to buy, they would put their fingers in their ears, and cry, *Turn away mine eyes from beholding vanity*; and look upwards, signifying that their Trade and Traffick was in Heaven.

*Psal. 119.  
27.  
Phil. 3. 19,  
26.*

*Fourth  
cause of the  
hubbub.*

One chanced mockingly, beholding the carriages of the men, to say unto them, What will ye buy? But they, looking gravely upon him, said, *We buy the truth*. At that, there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came

*Prov. 23.  
23.*

*They are  
mocked.*

*The Fair in  
a hubbub.*

to an hubbub, and great stir in the Fair; insomuch that all order was confounded. Now was word presently brought to the great one of the Fair, who quickly came down, and deputed some of his most trusty friends to take those men into examination, about whom the Fair was almost overturned. So the men

*They are  
examined.*

were



were brought to examination; and they that sat upon them, asked them whence they came, whither they went, and what they did there in such an unusual Garb? The men told them, that they were Pilgrims and Strangers in the world, and that they were going to their own Country, which was the Heavenly *Jerusalem*; and that they had given no occasion to the men of the Town, nor yet to the Merchandizers, thus to abuse them, and to lett them in their Journey. Except it was, for that, when one asked them what they would buy, they said, they would *buy the truth*. But they that were appointed to examine them, did not believe them to be any other than Bedlams and Mad, or else such as came to put all things into a confusion in the *Fair*. Therefore they took them, and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men of the *Fair*. There therefore they lay for some time, and were made the Objects of every mans sport, or malice, or revenge.

*They tell who they are, and whence they came.*

Heb. 11.  
13, 14, 15,  
16.

*They are not believed.*

*They are put in the Cage.*

*Their be-  
haviour in  
the Cage.*

*The men of  
the Fair do  
fall out  
among  
themselves  
about these  
two men.*

venge. The great one of the *Fair* laughing still at all that befel them. But the men being patient, and not rendring railing for railing, but contrariwise blessing, and giving good words for bad, and kindness for injuries done: Some men in the *Fair* that were more observing, and less prejudice than the rest, began to check and blame the baser sort for their continual abuses done by them to the men: They therefore in angry manner let fly at them again, counting them as bad as the men in the Cage, and telling them that they seemed confederates, and should be made partakers of their misfortune. The other replied, That for ought they could see, the men were quiet and sober, and intended no body any harm; and that there were many that Traded in their *Fair*, that were more worthy to be put into the Cage, yea, and Pillory too, than were the men that they had abused. Thus after divers words had passed on both sides, (the men behaving themselves all the while very wisely, and soberly before them) they fell to some blows, among themselves and



and did harm one to another. Then *They are*  
were these two poor men brought *made the*  
before their Examiners again, and *Authors of*  
were charged as being guilty of the *this distur-*  
ate Hubbub that had been in the *bance.*  
Fair. So they beat them pitifully, *They are*  
and hanged Irons upon them, and *led up and*  
ed them in Chains up and down the *down the*  
Fair, for an example and terror to *Fair in*  
others, lest any should speak in their *Chains, for*  
behalf, or joyn themselves unto *a terror to*  
them. But *Christian and Faithful*  
behaved themselves yet more wise-  
; and received the ignominy and  
ame that was cast upon them,  
ith so much meekness and pati-  
ce, that it won to their side *Some of the*  
hough but few in comparison of *men of the*  
e rest ) several of the men in the *Fair won*  
Fair. This put the other party yet *to them.*  
to a greater rage, insomuch that  
ey concluded the death of these  
o men. Wherefore they threat- *Their Ad-*  
d that the Cage, nor Irons, should *versaries*  
ve their turn, but that they should *resolve to*  
for the abuse they had done, *kill them.*  
for deluding the men of the  
Then were they re-manded to  
Cage again, until further order  
should

They are a-  
gain put  
into the  
Cage, and  
after  
brought to  
Trial.

should be taken with them. So they put them in, and made their feet fast in the Stocks.

Here also they called again to mind what they had heard from the faithful friend *Evangelist*, & was thereby more confirmed in their way & sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot was to suffer, even he should have the best on't; therefore each man secretly wished that he might have the preferment: but committing themselves to the Alwise dispose of him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their Trial in order to their Condemnation. When the time was come, they were brought before their Enemies and Arraigned; the Judges name was Lord *Hategood*. Their Indictment was one and the same in substance, though somewhat varying in form; the Contents whereof was this.



That they were enemies to, and disturbers of their Trade ; that they had made Commotions and Divisions in the Town, and had won a party to their own most dangerous Opinions, in contempt of the Law of their Prince. Their Indictment.

Then Faithful began to answer, that he had only set himself against that which had set it self against him that is higher than the highest. Faithful's answer for himself.  
And, said he, as for disturbance, I make none, being my self a man of Peace ; the Parties that were won to us, were won, by beholding our Truth and Innocence, and they are only turned from the worse to the better. And as to the King you talk of, since he is *Beelzebub*, the Enemy of our Lord, I defie him, and all his Angels.

Then Proclamation was made, that they that had ought to say for their Lord the King, against the Prisoner at the Bar, should forthwith appear, and give in their Evidence. So there came in three Witnesses, to wit, *Envy*, *Superstition*, and *Pick-thank*. They were then asked, If they knew the Prisoner at the Bar ?

and what they had to say for their Lord the King against him.

Then stood forth *Envy*, and said to this effect; My Lord,, I have known this man a long time, and will attest upon my Oath before this honorable Bench, that he is—

*Judge*. Hold, give him his Oath: so they sware him. Then he said, My Lord, this man, notwithstanding his plausible name, is one of the vilest men in our Country, he neither regardeth Prince nor people, Law nor Custom, but doth all that he can to possess all men with certain of his disloyal Notions, which he in the general calls Principles of Faith and Holiness: And in particular, I heard him once my self affirm, *That Christianity, and the Customs of our Town of Vanity, were Diametrically opposite, and could not be reconciled.* By which saying, my Lord, he doth at once not only condemn all our laudable doings, but us in the doing of them.

*Judge*. Then did the Judge say to him, Hast thou any more to say?

*Envy*. My Lord, I could say much more, only I would not be tedious

to



to the Court. Yet if need be, when the other Gentlemen have given in their Evidence, rather than any thing shall be wanting that will dispatch him, I will enlarge my Testimony against him. So he was bid stand by. Then they called *Superstition*, and bid him look upon the Prisoner; they also asked, What he could say for their Lord the King against him? Then they sware him, so he began.

*Super.* My Lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him; however this I know, that he is a very pestilent Fellow, from some discourse that the other day I had with him in this *Town*; for then talking with him, I heard him say, That our Religion was naught, and such by which a man could by no means please God: which sayings of his, my Lord, your Lordship very well knows, what necessarily thence will follow, to wit, That we still do worship in vain, are yet in our sins, and finally shall be damned; and this is that which I have to say.

Then was *Pickthank* sworn, and

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bid say what he knew, in behalf of their Lord the King against the Prisoner at the Bar.

Pick-  
thank's  
Testimony.

Sins are  
all Lords  
and Great  
ones.

*Pick.* My Lord, and you Gentlemen all, this fellow I have known of a long time, and have heard him speak things that ought not to be spoke. For he hath railed on our Noble Prince *Beelzebub*, and hath spoke contemptibly of his honorable Friends, whose names are the Lord *Oldman*, the Lord *Carnal Delight*, the Lord *Luxurious*, the Lord *Desire of Vain-glory*, my old Lord *Lechery*, Sir *Having Greedy*, with all the rest of our Nobility; and he hath said moreover, that if all men were of his mind, if possible, there is not one of these Noble men should have any longer a being in this Town; besides, he hath not been afraid to rail on you, my Lord, who are now appointed to be his Judge, calling you an ungodly Villain, with many other such like vilifying terms, with which he hath belpattered most of the Gentry of our Town. When this *Pickthank* had told his tale, the Judge directed his Speech to the Prisoner at the Bar,

say-



saying, Thou Runagate, Heretick, and Traytor, hast thou heard what these honest Gentlemen have witnessed against thee?

Faith. *May I speak a few words in my own defence?*

Faithful's  
defence of  
himself.

Judg. Sirrah, Sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet that all men may see our gentleness towards thee, let us see what thou hast to say.

Faith. 1. I say then in answer to what Mr. Envy hath spoken, I never said ought but this, *That what Rule, or Laws, or Custom, or People, were flat against the Word of God, are diametrically opposite to Christianity.* If I have said amiss in this, convince me of my error, and I am ready here before you to make my Recantation.

2. As to the second, to wit, Mr. Superstition, and his charge against me, I said only this, *That in the worship of God there is required a Divine Faith; but there can be no Divine Faith, without a Divine Revelation of the Will of God: therefore whatever is thrust into the worship of God, that*

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*is not agreeable to Divine Revelation, cannot be done but by an Humane Faith, which Faith will not be profit to Eternal Life.*

3. As to what Mr. Pickthank hath said, I say, (avoiding terms, as that I am said to rail, and the like) That the Prince of this Town, with all the Rabblement his Attendants, by this Gentleman named, are more fit for a being in Hell, than in this Town and Country; *and so the Lord have mercy upon me.*

*The Judge  
his speech  
to the Ju-  
ry.*

Then the Judge called to the Jury (who all this while stood by, to hear and observe;) Gentlemen of the Jury, you see this man about whom so great an uproar hath been made in this Town: you have also heard what these worthy Gentlemen have witnessed against him; also you have heard his reply and confession; it lieth now in your breasts to hang him, or save his life: but yet I think meet to instruct you into our Law.

Exod. i.

There was an Act made in the days of *Pharaoh* the Great, Servant to our Prince, that, lest those of a contrary Religion should multiply and grow too strong for him, their

Males



Males should be thrown into the River. There was also an Act made in the days of *Nebuchadnezzar* the Dan. 3.

Great, another of his Servants, that whoever would not fall down and worship his Golden Image, should be thrown into a Fiery Furnace.

There was also an Act made in the days of *Darius*, That who so, for Dan. 6.

some time, called upon any God but him, should be cast into the Lions Den.

Now the substance of these Laws this Rebel has broken, not only in thought, (which is not to be born) but also in word and deed; which must therefore needs be intollerable.

For that of *Pharaoh*, his Law was made upon a supposition, to prevent mischief, no Crime being yet apparent; but here is a Crime apparent. For the second and third, you see he disputeth against our Religion; and for the Treason he hath confessed, he deserveth to die the Death.

Then went the Jury out, whose names were Mr. *Blind-man*, Mr. *No-good*, Mr. *Malice*, Mr. *Love-lust*, Mr. *Live-loose*, Mr. *Heady*, M. *High-mind*,

H. 4.

Mr.

Mr. Enmity, Mr. Lyar, Mr. Cruelty, Mr. Hate-light, and Mr. Implacable, who every one gave in his private Verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the Judge. And first Mr. Blind-man, the Foreman said, *I see clearly that this man is an Heretick.* Then said Mr. No-good, *Away with such a fellow from the Earth.* Ay, said Mr. Malice, *for I hate the very looks of him.* Then said Mr. Love-lust, *I could never endure him.* Nor I, said Mr. Live-loose, *for he would always be condemning my way.* Hang him, hang him, said Mr. Heady. *A sorry Scrub,* said Mr. High-mind. *My heart riseth against him,* said Mr. Enmity. *He is a Rogue,* said Mr. Lyar. *Hang-ing is too good for him,* said Mr. Cruelty. *Let's dispatch him out of the way,* said Mr. Hate-light. Then said Mr. Implacable, *Might I have all the world given me, I could not be reconciled to him, therefore let us forthwith bring him in guilty of death.* And so they did, therefore he was presently condemned, to be had from the place where he was, to  
the





*Place this betwixt page 164, and 165.*



Brave *Faithful*, Bravely done in word and deed :  
Judge, Witnesses, and Jury, have instead  
Of overcoming thee, but shewn their rage,  
When they are dead, thou'lt live, from age to age.



the place from whence he came, and there to be put to the most cruel death that could be invented. *The cruel death of Faithful.*

They therefore brought him out, to do with him according to their Law; and first they scourged him, then they buffeted him, then they lanced his flesh with knives; after that they stoned him with stones, then prickt him with their Swords, and last of all they burned him to ashes at the Stake. Thus came

*Faithful* to his end. Now I saw that there stood behind the main gate, a Chariot, and a couple of Horses, waiting for *Faithful*, who (so soon as his Adversaries had dispatched him) was taken up into it, and straitway was carried up through the Clouds, with sound of Trumpet, the nearest way to the Celestial Gate. But as for *Christian* he had some respite, and was remanded back to Prison; so he there remained for a space: But he that over-rules all things, having the power of their rage in his own hand, so wrought it about, that *Christian* for that time escaped them, and went his way.

*Christian is still alive.*

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Well Faithful, thou hast faithfully  
profest

Unto thy Lord, with whom thou shalt  
be blest ;

When Faithless ones, with all their  
vain delights,

Are crying out under their hellish  
plights.

Sing, Faithful, sing ; and let thy  
name survive ;

For though they kill'd thee, thou art  
yet alive.

Christian  
has another  
Compani-  
on.

Now I saw in my Dream, that  
Christian went not forth alone, for  
there was one whose name was  
Hopeful, (being so made by the be-  
holding of Christian and Faithful in  
their words and behaviour, in their  
sufferings at the Fair) who joyned  
himself unto him, and entring into  
a brotherly covenant, told him that  
he would be his Companion. Thus  
one died to make testimony to the  
Truth, and another rises out of his  
Ashes to be a Companion with  
Christian. This Hopeful also told  
Christian, that there were many  
more of the men in the Fair that  
would take their time, and follow  
after.

There is  
more of the  
men of the  
Fair will  
follow.

So



So I saw that quickly after they were got out of the *Fair*, they overtook one that going before them, whose name was *By-ends*; so they said to him, What Country-man, Sir? and how far go you this way? He told them, that he came from the Town of *Fair-speech*, and he was going to the *Cœlestial City*, (but told them not his name.)

*From* \* *Fair-speech* said Christian; \* *Prov.*  
*Is there any good that lives there?* 25. 25.

*By ends.* Yes, said *By-ends*. I hope.

*Chr.* Pray Sir, what may I call you?

*By ends.* I am a stranger to you, *By-ends* and you to me; if you be going this way, I shall be glad of your company; if not, I must be content. *loth to tell his name.*

*Chr.* This Town of *Fair-speech*, I have heard of it; and, as I remember, they say it's a wealthy place.

*By-ends.* Yes, I will assure you that it is, and I have very many rich Kindred there.

*Chr.* Pray, who are your Kindred there, if a man may be so bold?

*By-ends.* Almost the whole Town, and in particular, my Lord *Turn-about*, my Lord *Time-server*, my Lord

# The Pilgrim's Progress.

Lord *Fair-speech*, (from whose Ancestors that Town first took its name : ) Also Mr. *Smooth-man*, Mr. *Facing-both-ways*, Mr. *Any-thing*, and the Parson of our Parish, Mr. *Two-tongues*, was my Mothers own Brother by Fathers side : And to tell you the truth, I am a Gentleman of good Quality, yet my Great Grandfather was but a Water-man, looking one way, and rowing another ; and I got most of my Estate by the same Occupation.

Chr. *Are you a Married man ?*

*The Wife  
and Kin-  
dred of  
By-ends.*

*By-ends.* Yes, and my Wife is a very vertuous Woman, the Daughter of a vertuous Woman ; she was my Lady *Fainings* Daughter, therefore she came of a very honorable Family, and is arrived to such a pitch of Breeding, that she knows how to carry it to all, even to Prince and Peasant. 'Tis true, we somewhat differ in Religion from those of the stricter sort, but yet in two small points. First, we never strive against Wind and Tide. Secondly, we are always most zealous when Religion goes in his Silver Slippers ; we love much to walk with him in the Street,

*Where By-ends differs from others in Religion.*



Street, if the Sun shines, and the people applaud it.

Then *Christian* stept a little a side to his fellow *Hopeful*, saying, It runs in my mind that this is one *By-ends* of *Fair-speech*; and if it be he, we have as very a Knave in our company, as dwelleth in all these parts. Then said *Hopeful*, ask him; methinks he should not be ashamed of his name. So *Christian* came up with him again, and said, Sir, you talk as if you knew something more than all the World doth, and if I take not my mark amiss, I deem I have half a guess of you: Is not your name Mr. *By-ends* of *Fair-speech*?

*By-ends*. This is not my name, but indeed it is a Nick-name that is given me by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have born theirs before me.

Chr. But did you never give an occasion to men to call you by this name?

*By-ends*. Never, never! The worst that ever I did to give them an occasion to give me this name, was, that I had always the luck to jump in my Judgment with the present way.

*How By-ends or his name.*

## The Pilgrims Progress.

way of the times, whatever it was, and my chance was to get thereby; but if things are thus cast upon me, let me count them a blessing, but let not the malicious load me therefore with reproach.

Chr. *I thought indeed that you were the man that I heard of, and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.*

*He desires  
to keep  
company  
with Chri-  
stian.*

By-ends. Well, if you will thus imagine, I cannot help it. You shall find me a fair Company-keeper, if you will still admit me your Associate.

Chr. *If you will go with us, you must go against Wind and Tide, the which, I perceive, is against your Opinion: You must also own Religion in his Rags, as well as when in his Silver Slippers, and stand by him too, when bound in Irons, as well as when he walketh the Streets with applause.*

By-ends. You must not impose, nor Lord it over my Faith, leave me to my liberty, and let me go with you.

Chr. *Not a step further, unless you will do in what I propound, as we.*

Then



Then said *By-ends*, I shall never desert my old Principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by my self, until some overtake me that will be glad of my company.

*By-ends  
and Chri-  
stian parts*

Then I saw in my Dream, that *Christian* and *Hopeful* forsook him, and kept their distance before him; but one of them looking back, saw three men following Mr. *By-ends*; and behold, as they came up with him, he made them a very low Con-  
je, and they also gave him a Comple-

ment. The mens names were Mr. *Hold the World*, Mr. *Money-love*, and Mr. *Save-all*; men that Mr. *By-ends* had formerly been acquainted with; for in their minority they were School-fellows, and were taught by one Mr. *Gripe-man*, a Schoolmaster in *Love-gain*, which is a Markettown in the County of *Coveting* in the North. This Schoolmaster taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise of Religion, and these four Gentlemen had attained much of the art of their Ma-  
sters

*He has  
new Com-  
panions.*

ster, so that they could each of them have kept such a School themselves.

Well, when they had, as I said thus saluted each other, Mr. *Money-love* said to Mr. *By-ends*, Who are they upon the Road before us? for *Christian* and *Hopeful* were yet within view.

By-ends  
Character  
of the  
Pilgrims.

*By-ends*. They are a couple of far Country-men, that after *their mode*, are going on Pilgrimage.

*Money-love*. Alas, why did they not stay that we might have had their good company, for *they*, and *we*, and *you* Sir, I hope, are all going on Pilgrimage.

*By-ends*. We are so indeed, but the men before us are so rigid, and love so much their own Notions, and do also so lightly esteem the Opinions of other, that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Mr. *Save-all*, that's bad; But we read of some *that are righteous over-much*, and such mens rigidness prevails with them to judge and condemn



demn all but themselves. But I pray *what* and *how* many were the things wherein you differed?

*By-ends*. Why, they after their head-strong manner conclude, that it is duty to rush on their Journey all Weathers, and I am for waiting for *Wind* and *Tide*. They are for hazarding all for God at a Clap, and I am for taking all advantages to secure my Life and Estate. They are for holding *their notions*, though all other men are against them, but I am for Religion in what, and so far as the times, and my safety will bear it. They are for Religion, when in rags and contempt, but I am for him when he walks in his Golden Slippers in the Sun-shine, and with applause.

Mr. *Hold-the-World*; Ay, and hold you there still, good Mr. *By-ends*, for, for my part, I can count him but a fool, that having the liberty to keep what he has, shall be so unwise as to lose it. Let us be *wise as Serpents*, it's best to make Hay when the Sun shines; you see how the Bee lieth still all Winter, and bestirs her only when she can have

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have profit with pleasure. God sends sometimes Rain, and sometimes Sun-shine, if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that Religion best, that will stand with the security of Gods good blessings unto us; for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake. *Abraham* and *Solomon* grew rich in Religion. And *Job* says, that a good man shall lay up Gold as dust. But he must not be such as the men before us, if they be as you have described them.

Mr. *Save-all*. I think that we are all agreed in this matter; and therefore there needs no more words about it.

Mr. *Money-love*. No, there needs no more words about this matter indeed, for he that believes neither Scripture nor Reason (and you see we have both on our side) neither knows his own liberty, nor seeks his own safety.

Mr. *By-*



Mr. *By-ends*. My Brethren, we are, as you see, going all on Pilgrimage, and for our better diversion from things that are bad, give me leave to propound unto you this question.

Suppose a man, a Minister, or a Tradesman, &c. should have an advantage lie before him to get the good blessings of this life; yet so, as that he can by no means come by them, except in appearance, at least, he becomes extraordinary zealous in some points of Religion that he meddled not with before, may he not use this means to attain his end, and yet be a right honest man?

Mr. *Money-love*. I see the bottom of your question, and with these Gentlemens good leave, I will endeavour to shape you an answer. And first to speak to your question, as it concerns a Minister himself: Suppose a Minister, a worthy man, possessed but of a very small Benefice, and has in his eye a greater, more fat, and plump by far; he has also now an opportunity of getting it; yet so as by being more studious, by preaching more frequently and zealously, and because  
the

the temper of the people requires, by altering of some of his Principles; for my part, I see no reason but a man may do this (provided he has a Call.) Ay, and more a great deal besides, and yet be an honest man. For why:

1. His desire of a greater Benefice is lawful (this cannot be contradicted) since 'tis set before him by Providence; so then, he may get it if he can, *making no question for Conscience sake.*

2. Besides, his desire after that Benefice, makes him more studious, a more zealous Preacher, &c. and so makes him a better man: Yea, makes him better improve his parts, which is according to the mind of God.

3. Now as for his complying with the temper of his people, by dissenting, to serve them, some of his Principles: this argueth, 1. That he is of a self-denying temper. 2. Of a *sweet and winning* deportment. 3. And so more fit for the Ministerial Function.

4. I conclude then, that a Minister that changes a *small* for a *great*, should not for so doing, be judged



by as covetous, but rather, since he is improved in his parts and industry hereby, be counted as one that pursues his Call, and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the *Tradesman* you mentioned; suppose such an one to have but a poor employ in the World, but by becoming Religious, he may mend his Market, perhaps get a rich Wife, or more, and for better Customers to his Shop: For my part I see no reason but that this may be lawfully done. For why:

1. To become Religious is a vertue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich Wife, or more Custom to my Shop.

3. Besides the man that gets these by becoming Religious, gets that which is good, of them that are good, by becoming good himself; so then here is a good Wife, and good customers, and good gain, and all these by becoming Religious, which is good. Therefore to  
become

become Religious to get all these is a good and profitable design.

This Answer thus made by this Mr. *Money-love* to Mr. *By-ends* Question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholesome and advantagious. And because, as they thought, no man was able to contradict it, and because *Christian* and *Hopeful* was yet within call; they joyntly agreed to assault them with the question as soon as they overtook them, and the rather, because they had opposed Mr. *By-ends* before. So they called after them, and they stopt, and stood still till they came up to them, but they concluded as they went, that not Mr. *By-ends*, but old Mr. *Hold-the-World* should propound the question to them, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. *By-ends* and them, at their parting a little before.

So they came up to each other, and after a short Salutation, Mr. *Hold-*



*Hold-the-World* propounded the question to *Christian* and his fellow, and bid them to answer it if they could.

*Chr.* Then said *Christian*, even a Babe in Religion may answer ten thousand such questions. For if it be unlawful to follow Christ for Loaves, as it is, *Joh. 6.* How much more abominable is it to make of him and Religion a stalking horse to get and enjoy the World? Nor do we find any other than Heathens, Hypocrites, Devils and Witches that are of this opinion.

1. *Heathens*; for when *Hamor* and *Shechem* had a mind to the Daughter and Cattel of *Jacob*, and saw that there was no ways for them to come at them, but by becoming circumcised, they say to their companions, if every Male of us be circumcised, as they are circumcised, shall not their Cattel, and their substance, and every beast of theirs be ours? Their Daughter and their Cattel were that which they sought to obtain, and their Religion the stalking horse they made use of to come at them.

Read

# The Pilgrim's Progress.

Read the whole story, *Gen.* 34.  
20, 21, 22, 23.

2. The Hypocritical *Pharisees* were also of this Religion, long prayers were their pretence, but to get Widows houses were their intent, and greater damnation was from God their Judgment, *Luke* 20. 46, 47.

3. *Judas* the Devil was also of this Religion; he was Religious for the Bag, that he might be possessed of what was therein, but he was lost, cast away, and the very Son of Perdition.

4. *Simon* the Witch was of this Religion too, for he would have had the Holy Ghost, that he might have got money therewith, and his Sentence from *Peters* mouth was according, *Act.* 8. 19, 20, 21, 22.

5. Neither will it out of my mind, but that that man that takes up Religion for the World, will throw away Religion for the World; for so surely as *Judas* designed the World in becoming Religious, so surely did he also sell Religion, and his Master for the same. To answer the

the



the question therefore affirmatively, as I perceive you have done, and to accept of as authentick such answer, is both Heathenish, Hypocritical and Devilish, and your reward will be according to your works. Then they stood staring one upon another, but had not wherewith to answer *Christian*. *Hopeful* also approved of the soundness of *Christians* answer, so there was a great silence among them. Mr. *By-ends* and his company also staggered, and kept behind, that *Christian* and *Hopeful* might out-go them. Then said *Christian* to his fellow, if these men cannot stand before the sentence of men, what will they do with the sentence of God? and if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?

Then *Christian* and *Hopeful* outwent them again, and went till they came at a delicate Plain, called *Ease*, where they went with much content; but that Plain was but narrow, so they were quickly got over it. Now at the further side of that Plain, was a

*The ease that Pilgrims have is but little in this life*

Lucre-  
Hill a dan-  
gerous  
Hill.

little Hill called *Lucre*, and in that  
Hill a *Silver-Mine*, which some of  
them that had formerly gone that  
way, because of the rarity of it, had  
turned aside to see; but going too  
near the brink of the pit, the ground  
being deceitful under them, broke,  
and they were slain; some also had  
been maimed there, and could not  
to their dying day be their own men  
again.

\* Demas  
at the Hill  
Lucre.

Then I saw in my Dream, that a  
little of the Road, over against the  
*Silver-Mine*, stood \* *Demas*, (Gen-  
tleman like) to call to Passengers to  
come and see: who said to *Christian*  
and his fellow; \* Ho, turn aside hi-  
ther, and I will shew you a thing.

\* He calls  
to Christi-  
an and  
Hopeful  
to come to  
him.

Chr. What thing so deserving as to  
turn us out of the way?

Dem. Here is a *Silver-Mine*, and  
some digging in it for Treasure; if  
you will come, with a little pains  
you may richly provide for your  
selves.

Hopeful  
tempted to  
go, but  
Christian  
holds him  
back.

Hopef. Then said Hopeful, Let us  
go see.

Chr. Not I, said *Christian*; I have  
heard of this place before now, and  
how many have there been slain;  
and



and besides, that Treasure is a snare to those that seek it, for it hindreth them in their Pilgrimage. Then Christian called to Demas, saying, Is not the place dangerous? hath it not hindered many in their Pilgrimage?

Hos. 1. 18.

Dem. Not very dangerous, except to those that are careless: but withal, he blushed as he spake.

Chr. Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.

Hope. I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.

Chr. No doubt thereof, for his Principles lead him that way, and a hundred to one but he dies there.

Dem. Then Demas called again, saying, But will you not come over and see?

Christian roundly up Demas.

Chr. Then Christian roundly answered, saying, Demas, Thou art an enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his Majesties Judges; and why seekest thou to bring us into the like condemna-

2 Tim. 4. 10.

Lucre-  
Hill a dan-  
gerous  
Hill.

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Hill a *Silver-Mine*, which some of  
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2 Tim. 4.

10.

# The Pilgrims Progress.

tion? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

*Demas* cried again, That he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

*Chr.* Then said *Christian*, What is thy name? Is it not the same by the which I have called thee?

*De.* Yes, my name is *Demas*, I am the Son of *Abraham*.

*Chr.* I know you, *Gehazi* was your Great Grandfather, and *Judas* your Father, and you have trod their steps: It is but a devilish prank that thou usest: Thy Father was hanged for a Traitor, and thou deservest no better reward. Assure thy self, that when we come to the King, we will do him word of this thy behaviour. Thus they went thir way.

By-ends  
goes over  
to *Demas*.

By this time *By-ends* and his companions was come again within sight, and they at the first beck went over to *Demas*. Now whether they fell into the Pit, by looking over the



the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom, by the damps that commonly arise, of these things I am not certain: But this I observed, that they never were seen again in the way.

Then sang Christian,

By-ends, and Silver-Demas, both agree,

One calls, the other runs, that he may be

A sharer in his Lucre: so these do  
Take up in this World, and no further go.

Now I saw, that just on the other side of this Plain, the Pilgrims came to a place where stood an old Monument, hard by the High-way-side, at the sight of which they were both concerned, because of the strangeness of the form thereof; for it seemed to them as if it had been a Woman transformed into the shape of a Pillar: here therefore they stood looking and looking upon it, but could not for a time tell what they should make thereof:

They see a  
strange  
Monument

At last *Hopeful* espyed written above upon the head thereof, a Writing in an unusual hand; but he being no Scholer, called to *Christian* (for he was learned) to see if he could pick out the meaning: so he came; and after a little laying of Letters together, he found the same to be this, *Remember Lots Wife*. So he read it to his fellow; after which, they both concluded, that that was the \* Pillar of Salt into which *Lot's Wife* was turned for her looking back with a covetous heart, when she was going from *Sodom* for safety. Which sudden and amasing sight, gave them occasion of this discourse.

\* Gen. 19.  
26.

*Chr.* Ah my Brother, this is a reasonable sight, it came opportunately to us after the invitation which *De-man* gave us to come over to view the Hill *Lucre*; and had we gone over as he desired us, and as thou wast inclining to do (my Brother) we had, for ought I know, been made our selves a spectacle for those that shall come after to behold.

*Hope.* I am sorry that I was so foolish, and am made to wonder that



that I am not now as *Lot's Wife*? for wherein was the difference 'twixt her sin and mine; she only looked back, and I had a desire to go see; let Grace be adored, and let me be ashamed, that ever such a thing should be in mine heart.

*Cor.* Let us take notice of what we see here for our help for time to come: *This Woman* escaped one Judgment; for she fell not by the destruction of *Sodom*, yet she was destroyed by another; as we see, she is turned into a Pillar of Salt.

*Hipe.* True, and she may be to us both *Caution*, and *Example*; *Caution* that we should shun her sin, or a sign of what judgment will overtake such as shall not be prevented by this caution: So *Korah*, *Dathan* and *Abiram*, with the two hundred and fifty wen, that perished in the sin, did also become \* a sign, or example to others to beware: but above all, I muse at one thing, to wit, how *Demas* and his fellows can stand so confidently yonder to look for that treasure, which this Woman, but for looking

I-4, behind

\* Num.  
26.9, 10.

behind her, after (for we read not that she slept one foot out of the way) was turned into a Pillar of Salt; specially since the Judgment which overtook her, did make her an example, within sight of where they are: for they cannot chuse but see her, did they but lift up their eyes.

*Chr.* It is a thing to be wondered at, and it argueth that their heart is grown desperate in the case: and I cannot tell who to compare them to so fitly, as to them that pick Pockets in the presence of the Judge, or that will cut purses under the Gallows. It is said of the men of *Sodom*, *That they were sinners* \* *exceedingly*, because they were sinners before: *he Lord*; that is, in his eyesight: And notwithstanding the kindneses that he had shewed them, for the Land of *Sodom* was now, like the † Garden of *Eden* heretofore. This therefore provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of Heaven could make it. And it is most rationally to be concluded, that such, even such as these are,

\* Gen. 13.  
13.

\* Vers.  
10.



are, that shall sin in the sight, yea, and that too in despite of such examples that are set continually before them, to caution them to the contrary, must be partakers of severest Judgments.

*Hope.* Doubtless thou hast said the truth, but what a mercy is it, that neither thou, but especially I am not made, my self, this example. This ministereth occasion to us to thank God, to fear before him, and always to remember *Lot's Wife*.

I saw then that they went on their way to a pleasant River; which *David the King* called the *River of God*; but, *John*, *The River of the water of Life*. Now their way lay just upon the bank of the River: here therefore *Christian* and his Companion walked with great delight; they drank also of the water of the River, which was pleasant and enlivening to their weary Spirits: besides, on the banks of this River, on either side, were green Trees, for all manner of Fruit: and the Leaves they eat to prevent Surfeits, and other Diseases that are incident to those that heat their blood by

*A River*  
Psal. 63. 9.  
Rev. 22.  
Ezek. 47.

*Trees by the River.*  
*The fruit of the Trees.*

L. 5. Travels.

*A Meadow  
in which  
they lie  
down to  
sleep.*

*Psal. 22.*

*Isa. 14.30.*

Travels. On either side of the River was also a Meadow, curiously beautified with Lillies; And it was green all the year long. In this Meadow they lay down and slept, for here they might *lie down safely*. When they awoke, they gathered again of the Fruit of the Trees, and drank again of the Water of the River: and then lay down again to sleep, Thus they did several days and nights. Then they sang,

*Behold ye how these Christal streams  
do glide.*

*(To comfort Pilgrims) by the High-  
way side;*

*The Meadows green; besides their fra-  
grant smell.*

*Yield dainties for them: And he that  
can tell*

*What pleasant Fruit, yea, Leaves,  
these Trees do yield,*

*Will soon sell all, that he may buy this  
Feild.*

So when they were disposed to go on (for they were not, as yet, at their Journeys end) they eat and drank, and departed.

Now



Now I beheld in my Dream, that they had not journeyed far; but the River and the way; (for a time) parted; At which they were not a little sorry, yet they durst not go out of the way. Now the way from the River was rough, and their feet tender by reason of their Trials, So the soul of the Pilgrims were much discouraged, because of the way. Wherefore still as they went on, they wished for better way. Now a little before them, there was on the left hand of the Road a Meadow, and a stile to go over into it, and that Meadow is called *By-Path-Meadow*. Then said Christian to his fellow. If this Meadow lieth along by our way side, let's go over into it. Then he went to the stile to see, and behold a Path lay along by the way on the other side of the fence. 'Tis according to my wish, said Christian, here is the easiest going; come good Hopeful, and let us go over.

Numb. 21: 4.

*By-Path-Meadow.*

One temptation does make way for another.

Hope. But how if this Path should lead us out of the way?  
Cor. That's not like, said the other; look, doth it not go along by the way?

Strong Christians may lead weak ones out of the way.

## The Pilgrims Progress.

the way side? So *Hopful*, being perswaded by his fellow, went after him over the Stile. When they were gone over, and were got into the Path, they found it very easie for their sect; and withal, they looking before them, espied a man walking as they did, (and his name was *Vain confidence*) so they called after him, and asked him whither that way led? he said, To the Celestial Gate. \* Look, said *Christian*, did not I tell you so? by this you may see we are right: so they followed, and he went before them. But behold the night came on, and it grew very dark; so that they that were behind, lost the sight of him that went before.

\* See what  
is too  
suddenly to  
fall in with  
strangers.

Ila. 9. 16.  
A Pit to  
catch the  
vain-glori-  
ous in

He therefore that went before (*Vain confidence* by name) not seeing the way before him, fell into a deep Pit, which was on purpose there made by the Prince of those grounds, to catch *vain-glorious* fools withal; and was dashed in pieces with his fall.

Now *Christian* and his fellow heard him fall. So they called, to know the matter, but there was none



none to answer, only they heard a groaning. Then said *Hopeful*, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way. And now it began to rain, and thunder, and lighten in a very dreadful manner, and the water rose amain.

*Reasoning  
between  
Christian  
and Hope-  
ful.*

Then *Hopeful* groaned in himself, saying, *Oh that I had kept on my way!*

*Chr.* Who would have thought that this path should have led us out of the way?

*Hope.* I was afraid on't at very first, and therefore gave you that gentle caution. I would have spoke plain-er, but that you are older than I.

*Chr.* Good Brother be not offended, I am sorry I have brought thee out of the way, and that I have put thee into such eminent danger; pray my Brother forgive me, I did not do it of an evil intent.

*Christians  
repentance  
for leading  
of his Bro-  
ther out of the  
way.*

*Hope.* Be comforted my Brother, for I forgive thee; and believe too, that this shall be for our good.

*Chr.* I am glad I have with me a merciful Brother: but we must not stand thus, let's try to go back a-  
gain.

Hope,

Hope. *But good Brother let me go before.*

Chr. No, if you please let me go first; that if there be any danger, I may be first therein, because by my means we are both gone out of the way.

Hope. *No said Hopeful, you shall not go first, for your mind being troubled, may lead you out of the way again.* Then for their encouragement, they heard the voice of one, saying,

Jer. 31. 1.  
*They are in danger of drowning as they go back.*

*Let thine Heart be towards the Highway, even the way that thou wentest, turn again.* But by this time the waters were greatly risen; by reason of which, the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in, when we are out.) Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back, they had like to have been drowned nine or ten times,

Neither could they, with all the skill they had, get again to the Stile that night. Wherefore, at last, lighting under a little shelter, they laid down



down there till the day brake ; but being weary, they fell asleep. Now there was not far from the place where they lay, a *Castle*, called *Doubting-Castle*, the owner whereof was *Giant Despair*, and it was in his grounds they now were sleeping ; wherefore he getting up in the morning early, and walking up and down in his Fields, caught *Christian* and *Hopeful* asleep in his grounds. Then with a *grim* and *surly* voice he bid them awake, and asked them whence they were ? and what they did in his grounds ? They told him, they were Pilgrims, and that they had lost their way. Then said the *Giant*, You have this night trespassed on me, by trampling in, and lying on my ground, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The *Giant* therefore drove them before him, and put them into his *Castle*, into a very dark *Dungeon*, nasty and stinking to the spirit of these two men : Here then they lay, from *Wednesday* morning

*They sleep in the grounds of Giant Despair.*

*He finds them in his ground, and carries them to Doubting Castle.*

*The grievousness of Imprisonment.*

Ps. 88. 15. morning till *Saturday* night, without one bit of bread, or drop of drink, or light, or any to ask how they did: They were therefore here in evil case, and were far from friends and acquaintance. Now in this place *Christian* had double sorrow, because 'twas through his unadvised haste that they were brought into this distress.

Now *Giant Despair* had a Wife, and her name was *Diffidence*: so when he was gone to bed, he told his Wife what he had done, to wit, that he had taken a couple of Prisoners, and cast them into his *Dungeon*, for trespassing on his grounds. Then he asked her also what he had best to do further to them. So she asked him what they were, whence they came, and whither they were bound; and he told her; Then she counselled him, that when he arose in the morning, he should beat them without any mercy: So when he arose, he getteth him a grievous Crab-tree Cudgel, and goes down into the *Dungeon* to them; and there, first falls to beating of them as if they were dogs, although they gave him



him never a word of distaste; then he falls upon them, and beats them fearfully, in such sort, that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws and leaves them, there to condole their misery, and to mourn under their distress: so all that day they spent the time in nothing but sighs and bitter lamentations. The next night she talking with her Husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away themselves: So when morning was come, he goes to them in a surly manner, as before, and perceiving them to be very sore with the stripes that he had given them the day before; he told them, that since they were never like to come out of that place, their only way would be, forthwith to make \* an end of themselves, either with Knife, Halberd, or Poison: For why, said he, should you chuse life, seeing it is attended with so much bitterness? But they desired him to let them go; with that he looked ugly upon

On Thursday Giant Despair beats his Prisoners.

\* On Friday Giant Despair counsels them to kill themselves.

\* The Giant sometimes has fits.

on them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his \* fits; (for he sometimes in Sunshine weather fell into fits) and lost (for a time) the use of his hands: wherefore he withdrew, and left them, (as before) to consider what to do. Then did the Prisoners consult between themselves, whether 'twas best to take his counsel or no: and thus they began to discourse.

\* Christ. crushed.

Chr. Brother, said *Christian*, \* what shall we do? the life that we now live is miserable: for my part, I know not whether is best, to live thus, or to die out of hand? \* *Miserable* soul chuseth strangling rather than life; and the Grave is more easie for me than this Dungeon: Shall we be ruled by the Giant?

\* Job 7. 5

\* Hopeful comforts him.

Hope. \* Indeed our present condition is dreadful, and death would be far more welcome to me than thus forever to abide: but yet let us consider the Lord of the Country to which we are going, hath said, Thou shalt do no murder, no not to another man's person; much more then are we forbidden to take his counsel to kill our selves.

Besides



Besides, he that kills another, can but  
commit murder upon his body; but for  
one to kill himself, is to kill body and  
soul at once. And moreover, my Bro-  
ther, thou talkest of ease in the Grave;  
but hast thou forgotten the Hell whi-  
ther, for certain, the murderers go?  
for no murderer hath eternal life, &c.  
And, let us consider again, that all the  
Law is not in the hand of Giant De-  
spair: Others, so far as I can under-  
stand, have been taken by him, as well  
as we; and yet have escaped out of his  
hand: Who knows, but that God that  
made the world, may cause that Giant  
Despair may die; or that, at some  
time or other he may forget to lock us  
in; or, but he may in short time have  
another of his fits before us, and may  
lose the use of his limbs; and if ever  
that should come to pass again, for my  
part, I am resolved to pluck up the  
heart of a man, and to try my utmost  
to get from under his hand. I was a  
fool that I did not try to do it before,  
but now however, my Brother, let's be pa-  
tient, and endure a while; the time  
may come that may give us a happy  
release: but let us not be our own mur-  
derers. With these words, Hopeful, at  
present

present did moderate the mind of his Brother; so they continued together (in the dark) that day in their sad and doleful condition.

Well, towards evening the Giant goes down into the Dungeon again to see if his Prisoners had taken his counsel; but when he came there he found them alive, and truly, *alive was all*: for now, what for want of Bread and Water, and because of the Wounds they received when he beat them, they could do little but *breath*: But, I say, he found them alive; at which he fell into a grievous rage, and told them that seeing they had disobeyed his counsel, it should be worse with them, than if they had never been born.

At this they trembled greatly and I think that *Christian* fell into a Swoun; but coming a little to himself again, they renewed their discourse about the *Giant's* counsel and whether yet they had best to take it or no. || Now *Christian* again seemed to be for doing it, but *Hopeful* made his second reply as follows.

|| Christian  
still dejected.  
et.

Hope



Hope. \* My Brother, said he, re- \* Hopeful  
 membrest thou not how valiant thou comforts  
 hast been heretofore; Apollyon could him again,  
 not crush thee, nor could all that thou by calling  
 didst hear, or see, or feel in the Valley former  
 of the shadow of Death; what hard- things to  
 ship, terror, and amazement hast thou remem-  
 already gone through, and art thou brance.  
 now nothing but fear? Thou seest that  
 I am in the Dungeon with thee, a far  
 weaker man by nature than thou art:  
 Also this Giant has wounded me as  
 well as thee; and hath also cut off the  
 Bread and Water from my mouth; and  
 with thee I mourn without the light:  
 but let's exercise a little more patience.  
 Remember how thou playedst the man  
 at Vanity-Fair, and wast neither a-  
 fraid of the Chain nor Cage; nor yet  
 of bloody Death: wherefore let us (at  
 least to avoid the shame, that becomes  
 not a Christian to be found in) bear up  
 with patience as well as we can.

Now night being come again,  
 and the Giant and his Wife being in  
 bed, she asked him concerning the  
 prisoners, and if they had taken his  
 counsel: To which he replied, They  
 are sturdy Rogues, they chuse ra-  
 ther to bear all hardship, than to  
 make

make away themselves. Then said she take them into the Castle-yard to morrow, and shew them the *Bones* and *Skulls* of those that thou hast already dispatch'd; and make them believe, ere a week comes to an end, thou also wilt tear them in pieces as thou hast done their fellows before them.

\* On Saturday the Giant threatned, but shortly he would pull them in pieces.

So when the morning was come, the *Giant* goes to them again, and takes them into the Castle-yard, and shews them, as his Wife had bidden him. \* These, said he, were Pilgrims as you are, once; and they trespassed in my grounds, as you have done; and when I thought fit, I tore them in pieces; and so within ten days I will do you. Go get you down to your Den again; and with that he beat them all the way thither: they lay therefore all day on Saturday in lamentable case, as before. Now when night was come, and when Mrs. Diffidence, and her Husband, the *Giant*, went got to bed they began to renew their discourse of their Prisoners: and withal, the old *Giant* wondered, that he could neither by his blows, nor counsel,

bring



bring them to an end. And with that his Wife replied, I fear, said she, that they live in hope that some will come to relieve them, or that they have pick-locks about them; by the means of which they hope to escape. And, sayest thou so, my dear, said the Giant, I will therefore search them in the morning.

Well, on *Saturday* about midnight they began to pray, and continued in Prayer till almost break of day.

Now a little before it was day, good *Christian*, as one half amazed, brake out in this passionate speech, What a fool, (quoth he) am I, thus to lie in a stinking Dungeon, when I may as well walk at liberty? I have a Key in my bosom, called Promise, that will, (I am perswaded) open any Lock in Doubting-Castle. Then said *Hopeful*, That's good news: good Brother pluck it out of thy bosom, and try: Then *Christian* pulled it out of his bosom, and began to try at the Dungeon door, whose bolt (as he turned the Key) gave back, and the door flew open with ease, and *Christian* and *Hopeful* both came out. Then

A Key in Christians bosom, called Promise, opens any Lock in Doubting Castle.

he

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A Key in Christians bosom, called Promise, opens any Lock in Doubting Castle.

he

# The Pilgrims Progress.

he went to the outward door, that leads into the *Castle-yard*, and with his Key opened the door also. After he went to the Iron Gate, for that must be opened too, but that Lock went *damnable* hard, yet the Key did open it; then they thrust open the Gate to make their escape with speed; but that Gate, as it opened, made such a cracking, that it waked *Giant Despair*, who hastily rising to persue his Prisoners, felt his Limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the Kings High-way, and so were safe, because they were out of his Jurisdiction.

A Pillar  
erected by  
Christian  
and his fel-  
low.

Now when they were gone over the Stile, they began to contrive with themselves what they should do at that Stile, to prevent those that should come after, from falling into the hands of *Giant Despair*. So they consented to erect there a Pillar, and to engrave upon the side thereof; *Over this Stile is the way to Doubting-Castle, which is kept by Giant Despair, who despiseth the King of the Celestiall Conntrey, and seeks*



seeks to destroy his holy Pilgrims. Many therefore that followed after, read what was written, and escaped the danger. This done, they sang as follows.

Out of the way we went, and then we found,  
What 'twas to tread upon forbidden ground:

And let them that come after have a care,

Lest heedlessness makes them, as we, to fare,

Lest they for trespassing, his prisoners are,

Whose Castle's Doubting, and whose name's Despair.

They went then, till they came to the delectable Mountains, which Mountains belong to the Lord of that Hill of which we have spoken before; so they went up to the Mountains, to behold the Gardens and Orchards, the Vineyards, and Fountains of water, where also they drank, and washed themselves, and did freely eat of the Vineyards. Now there was on the tops of these

*The delectable Mountains.*

*They are refreshed in the Mountains.*

K Mountains

# The Pilgrims Progress.

Mountains, *Shepherds* feeding their flocks, and they stood by the Highway side. The Pilgrims therefore went to them, and leaning upon their staves, (as is common with weary Pilgrims, when they stand to talk with any by the way,) they

*\*Talk with the shepherds.*

asked, *\* Whose delectable Mountains are these? and whose be the sheep that feed upon them?*

*Shep.* These Mountains are *Immanuels Land*, and they are within sight of his City, and the sheep also are his and he laid down his life for them.

*Chr.* *Is this the way to the Celestial City?*

*Shep.* You are just in your way.

*Chr.* *How far is it thither?*

*Shep.* Too far for any, but those that shall get thither indeed.

*Chr.* *Is the way safe or dangerous?*

*Shep.* Safe for those for whom it is to be safe, but transgressors shall fall therein.

*Hos 14.9.*

*Chr.* *Is there in this place any relief for Pilgrims, that are weary and faint in the way?*

*Shep.* The Lord of these Mountains hath given us a charge, *Not to be*

*Heb. 13. 1, 2.*



be forgetful to entertain strangers:  
Therefore the good of the place is  
before you.

I saw also in my Dream, that  
when the *Shepherds* perceived that  
they were way-fairing men, they  
also put questions to them, (to  
which they made answer as in other  
places) as, Whence came you? and,  
How got you into the way? and,  
By what means have you so perse-  
vered therein? For, but few of them  
that begin to come hither, do shew  
their face on these Mountains. But  
when the *Shepherds* heard their an-  
swers, being pleased therewith, they  
looked very lovingly upon them  
and said, \* *Welcome to the delectable  
Mountains.*

The *Shepherds*, I say, whose names  
were *Knowledge, Experience, Watch-  
ful, and Sincere*, took them by the  
hand, and had them to their Tents,  
and made them partake of that  
which was ready at present. They  
said moreover, We would that you  
should stay here a while, to be ac-  
quainted with us, and yet more to  
solace your selves with the good of  
the delectable Mountains. They

\* The *shep-  
herds* wel-  
come them.

The names  
of the *shep-  
herds.*

then told them, that they were content to stay; and so they went to their rest that night, because it was very late.

Then I saw in my Dream, that in the morning, the Shepherds called up *Christian* and *Hopeful* to walk with them upon the Mountains: So they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the Shepherds one to another, shall we shew these Pilgrims some \* wonders? So when they had concluded to do it, they had them first to the top of an Hill, called *Error*, which was very steep on the furthest side, and bid them look down to the bottom. So *Christian* and *Hopeful* look'd down, and saw at the bottom several men, dashed all to pieces by a fall that they had from the top. Then said *Christian*, What meaneth this? The Shepherds answered; Have you not heard of them that were made to err, by hearkening to \* *Hymæneus*, and *Philetus*, as concerning the faith of the Resurrection of the Body? they answered, yes. Then said the Shepherds, Those that

\* They are  
sure won-  
ders.

The Moun-  
tain of Er-  
ror.

\* Tim. 2.  
18, 19.



that you see lie dashed in pieces at the bottom of this Mountain, *are they*: and they have continued to this day unburied (as you see) for an example for others to take heed how they clamber too high, or how they come too near the brink of this Mountain.

Then I saw that they had them to the top of another Mountain, and the name of that is \* *Caution*; and bid them look afar off. Which when they did, they perceived, as they thought, several men walking up and down among the Tombs that were there, and they perceived that the men were blind, because they stumbled sometimes upon the Tombs, and because they could not get out from among them, Then said *Christian*, *What meant this?*

\* *Mount Caution.*

The Shepherds then answered, Did you not see a little below these Mountains, a *Stile*, that led into a Meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds, From that *Stile* there goes a path that leads directly to *Doubting Castle*, which is kept

# The Pilgrims Progress.

by *Giant Despair*; and these men (pointing to them among the Tombs) came once on Pilgrimage, as you do now, even till they came to that same *Stile*. And because the right way, was rough in that place, they chose to go out of it into that Meadow, and there weretaken by *Giant Despair*, and cast into *Doubting-Castle*; where, after they had a while been kept in the Dungeon, he at last did put out their eyes, and led them among those Tombs, where he has left them to wander to this very day, that the saying of the Wise Man might be fulfilled.

Prov. 21. *He that wandereeth out of the way of understanding, shall remain in the Congregation of the dead.* Then *Christian* and *Hopeful* looked upon one another, with tears gushing out; but yet said nothing to the Shepherds.

Then I saw in my Dream, that the Shepherds had them to another place, in a bottom, where was a door in the side of an Hill; and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark,  
and



and smoaky; they also thought that they heard there a rumbling noise as of fire, and a cry of some tormented, and that they smelt the scent of Brimstone. Then said Christian, what means this? The Shepherds told them, this is a by way to *A By-way* Hell, a way that Hypocrites go in to Hell at; namely, such as sell their Birth-right, with *Esau*: Such as sell their Master, with *Judas*: Such as blaspheme the Gospel, with *Alexander*; and that lie and dissemble, with *Ananias* and *Saphira* his Wife.

*Hope.* Then said *Hopeful* to the Shepherds, I perceive that these had on them, even every one, a shew of Pilgrimage as we have now; had they not?

*Shep.* Yes, and held it along time too.

*Hope.* How far might they go on Pilgrimage in their day, since they notwithstanding were thus miserably cast away?

*Shep.* Some further, and some not so far as these Mountains.

Then said the Pilgrims one to another, We had need cry to the strong for strength.

# The Pilgrims Progress.

*Shep.* Ay, and you will have need to use it when you have it too.

By this time the Pilgrims had a desire to go forwards, and the Shepherds a desire they should; so they walked together towards the end of the Mountains. Then said the Shepherds one to another, Let us here shew to the Pilgrims the Gates of the Celestial City, if they have skill to look through our \* Perspective-Glass. The Pilgrims then lovingly accepted the motion: So they had them to the top of an high Hill, called \* *Clear*, and gave them their Glass to look, Then they assayed to look, but the remembrance of that last thing that the Shepherds had shewed them, made their hands shake; by means of which impediment they could not look steddily through the Glass; yet they thought they saw something like the Gate, and also some of the Glory of the place. Then they went away and sang.

\* *The Shepherds Perspective-Glass.*

\* *The Hill Clear.*

*The Fruits of slavish Fear.*

*Thus by the Shepherds, Secrets are reveal'd,*

*Which*



# The Pilgrims Progress.

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Which from all other men are kept  
conceal'd :

Come to the Shepherds then , if you  
would see

Things deep , things hid , and that  
mysterious be.

When they were about to depart,  
one of the Shepherds gave them a  
note of the way. Another of them,  
bid them \*beware of the flatterer. The \*A two  
third bid them take heed that they fold Cauti-  
sleep not upon the Incharnted Ground: on.  
And the fourth, bid them God speed.  
So I awoke from my Dream.

And I slept, and Dreamed again,  
and saw the same two Pilgrims go-  
ing down the Mountains along the  
High way towards the City. Now  
a little below these Mountains, on  
the left hand , lieth the Country  
of Conceit; from which Countrey  
there comes into the way in which  
the Pilgrims walked, a little crook-  
ed Lane. Here therefore they met  
with a very brisk Lad, that came  
out of that Country; and his name  
was Ignorance. So Christian asked  
him, From what parts he came? and  
whither he was going?

The Coun-  
try of Con-  
ceit. out of  
which  
came  
Ignorance

Christian  
and Ignorance  
bath  
some talk.

*Ign.* Sir, I was born in the Country that lieth off there, a little on the left hand: and I am going to the Cœlestial City.

*Chr.* But how do you think to get in at the Gate, for you may find some difficulty there?

*Ign.* As other good people do, said he.

*Chr.* But what have you to shew at that Gate, that may cause that the Gate should be opened to you?

*Ign.* I know my Lords will, and I have been a good liver, I pay every man his own; I Pray, Fast, pay Tithes, and give Alms, and have left my Country, for whither I am going.

*Chr.* But thou camest not in at the Wicket-gate; that is, at the head of this way: thou camest in hither through that same crooked Lane and therefore I fear, however thou mayest think of thyself, when the reckoning day shall come, thou wilt have laid to thy charge, that thou art a Thief and a Robber, instead of getting admittance into the City.

He saith to  
every one,  
what a fool  
is a  
fool,

*Ign.* Gentlemen, ye be utter  
strangers to me, I know you not, be  
content



content to follow the Religion of your Country, and I will follow the Religion of mine. I hope all will be well. And as for the Gate that you talk of, all the world knows that that is a great way off our Country. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green Lane, that comes down from our Country the next way into it.

When *Christian* saw that the man was wise in his own conceit; he said to *Hopeful*, whisperingly. *There is more hopes of a fool than of him.* And said moreover, *When he that is a fool walketh by the way, his wisdom faileth him, and he saith to everyone that he is a fool.* What, shall we talk further with him? or out-go him at present? and so leave him to think of what he hath heard already? and then stop again for him afterwards, and see if by degrees we can do any good of him? Then said *Hopeful*.

Prov. 26.

11.

Eccles. 1.

3. How to carry it to a fool.

*Let Ignorance a little while now muse  
On what is said, and let him not refuse*

*Good*

*Good counsil to embrace, lest he remain  
Still ignorant of what's the chiefest  
gain.*

*God saith, Those that no understand-  
ing have,  
(Although he made them) them he  
will not save.*

*Hope.* He further added, It is not  
good, I think to say all to him at  
once, let us pass him by, if you will,  
and talk to him anon, even as he is  
able to bear it.

Mat. 12.

45. Prov.

5-22.

So they both went on, and *Ignorance* he came after. Now when  
they had passed him a little way,  
they entered into a very dark Lane,  
where they met a man whom seven  
Devils had bound with seven strong  
Cords, and were carrying of him  
back to the door that they saw on  
the side of the Hill. Now good  
*Christian* began to tremble, and so  
did *Hopeful* his Companion: Yet as  
the Devils led away the man, *Chri-  
stian* looked to see if he knew him,  
and he thought it might be one  
*Turn-away* that dwelt in the Town of  
*Apostacy*. But he did not perfectly  
see his face; for he did hang his  
head

The destru-  
ction of one  
Turn-a-  
way.



head like a Thief That is found :  
 But being gon past, *Hopeful* looked  
 after him, and espied on his back a  
 Paper with this Inscription, *Wanton*  
*Professor, and damnable Apostate.*  
 Then said *Christian* to his Fellow,  
 Now I call to remembrance that  
 which was told me of a thing that  
 happened to a good man hercabour.  
 The name of the man was *Little-*  
*Faith*, but a good man, and he  
 dwelt in the Town of *Sincere*. The  
 thing was this ; At the entring in  
 of this passage there comes down  
 from *Broad-way-gate*, a Lane called  
*Dead mans Lane*; so called, because  
 of the Murders that are commonly  
 done there. And this *Little-Faith*  
 going on Pilgrimage, as we do now,  
 chanced to sit down there and slept:  
 Now there happened at that time,  
 to come down the *Lane* from *Broad-*  
*way-gate*, three hardy Rogues; and  
 their names were *Faint-heart*, *Mf-*  
*rust* and *Guilt*, ( three Brothers )  
 & they espying *Little-Faith* where  
 he was, came galloping up with  
 speed : Now the good man was just  
 wakned from his sleep and was get-  
 ting up to go on his Journey. So  
 they

*Christian*  
*telleth his*  
*Companion*  
*a story of*  
*Little-*  
*Faith.*

*Broad-way*  
*gate.*

*Dead-mans*  
*Lane.*

Tittle  
Faith rob-  
b d by  
Faint-  
heart, Mi-  
strust, and  
Guilt.

They got a-  
way his Sil-  
ver and  
knockt him  
down.

they came up all to him, and with  
threatning language bid him stand.  
At this *Little-Faith* lookd as white  
as a clout, and had neither power to  
fight, nor flee. Then said *Faint-heart*,  
Deliver thy Purse; but he making  
no hast to do it, (for he was loth to  
lose his Mony) *Mistrust* ran up to  
him, and thrusting his hand into his  
Pocket, pull'd out thence a Bag of  
Silver. Then he cried out, Thieves,  
Thieves. With that *Guilt* with a  
great Club that was in his hand  
struck *Little-Faith* on the head, and  
with that blow fell'd him flat to the  
ground, where he lay bleeding  
one that would bleed to death. All  
this while the Thieves stood by. But  
at last, they hearing that some were  
upon the Road, and fearing lest  
should be one *Great Grace* that  
dwells in the City of Good Confidence,  
they betook themselves to their  
heels, and left this good man to  
shift for himself. Now after a while  
*Little-Faith* came to himself, and  
getting up, made shift to scramble  
on his way. This was the story.

Hope. But did they take from him  
all that ever he had?



Cor. No : the place where his Jewels were, they never ranlack'd, so those kept still; but as I was told, the good man was much afflicted for his loss. For the Thieves got most of his spending mony. That which they got not, (as I said) were Jewels; also he had a little odd Money left, but scarce enough to bring him to his journeys end; nay, if I was not mis-informed) he was forced to beg as he went, to keep himself alive, (for his Jewels he might not sell.) But beg, and do what he could, he went (as we say) with many a hungry belly. The most part of the rest of the way.

Little Faith lost not his best things.

1 Pet. 4. 18,

Little Faith forced to beg to his Journeys end.

Hope. But is it not a wonder they got not from him his Cretificate, by which he was to receive his admittance at the Celestial gate.

Chr. 'Tis a wonder, but they got not that; though they mist it not through any good cunning of his; nor he being dismayed with their coming upon him, had neither power nor skill to hide any thing; so was more by good providence, than by his endeavour, that they

He kept not his best things by his own cunning.

2 Tim. 4. 14.

mist

mist of that good thing.

Hope. But it must needs be a comfort to him, that they got not his Jewels from him.

2 Pet. 1.9

Chr. It might have been great comfort to him, had he used it as he should; but they that told me the story, said That he made but little use of it all the rest of the way: and that because of the dismay that he had in the taking away of his mony: indeed he forgot it a great part of the rest of his Journey: and besides when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

Hope. Alas poor man! this could not but be a great grief unto him.

He is pitied  
by both.

Chr. Grief! Ay, a grief indeed! would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? 'Tis a wonder he did not die with grief, poor heart! I was told, that he scattered almost all the rest of the way with nothing but doleful and bitter complaints.



complaints. Telling also to all that  
over took him, or that he over-  
took in the way as he went, where  
he was robbed, and how; who they  
were that did it, and what he lost;  
how he was wounded, and that he  
hardly escaped with life.

Hope. *But 'tis a wonder that his  
necessity did not put him upon selling,  
or pawning some of his Jewels, that he  
might have wherewith to relieve him-  
self in his Journey.*

Chr. Thou talkest like one, upon *Christian*  
whose head is the *Shell* to this very *snibbeth his*  
day: For what should he pawn *fellow for*  
them? or to whom should he sell *unadvised*  
them? In all that Country where he *speaking*  
was robbed his Jewels were not ac-  
counted of, nor did he want that re-  
f which could from thence be  
administred to him; besides, had his  
jewels been missing at the Gate of  
the Celestial City, he had (and  
that he knew well enough) been  
excluded from an Inheritance there;  
and that would have been worse to  
him than the appearance, and villa-  
ry of ten thousand Thieves.

Hope. *Why art thou so tart my*  
*brother? Esau sold his Birth-right,* *Heb. 12.]*  
*and* *16.*

## The Pilgrims Progress.

and that for a mess of Pottage ; and that Birth-right was his greatest Jewel : and if he, why might not Little-Faith do so too ?

*A discourse  
about Esau  
and Little-  
Faith.*

*Esau was  
ruled by his  
lusts.*

*Gen, 25.  
32.*

*Esau never  
had Faith.*

Chr. *Esau* did sell his Birth right indeed, and so do many besides ; and by so doing , exclude themselves from the chief blessing, as also that *Cattiff* did. But you must put a difference betwixt *Esau* and *Little-Faith*, and also betwixt their Estates. *Esau's* Birth-right was Typical, but *Little-Faith's* Jewels were not so. *Esau's* belly was his God, but *Little-Faith's* belly was not so. *Esau's* want lay in his fleshly appetite, *Little-Faith's* did not so. Besides, *Esau* could see no further than to the fulfilling of his lusts ; For I am at the point to die, said he, and what good will this Birth right do me ? But *Little-Faith*, though it was his lot to have but a little Faith, was by his little Faith kept from such extravagancies ; and made to see and prize his Jewels more, than to sell them, as *Esau* did his Birth-right. You read not any where that *Esau* had Faith, no not so much as a little : Therefore no marvel, if where the flesh only



only bears sway (as it will in that man where no Faith is to resist) if he sells his *Birth-right*, and his Soul and all, and that to the Devil of Hell; for it is with such, as it is with the Asps, *Who in her occasions cannot be turned away*. When their minds are set upon their Lusts, they will have them whatever they cost. But *Little-Faith* was of another temper, his mind was on things Divine; his livelihood was upon things that were Spiritual, and from above; Therefore to what end should he that is of such a temper sell his Jewels? Had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with clay? or can you persuade the *Turkey Dove* to live upon Carrion, like the *Crow*? Though *faithless* ones can for carnal Lusts, pawn, or mortgage, or sell what they have, and give themselves out-right to boot; yet they that have *faith*, *saving faith*, though but a little of it, cannot do so. Here therefore, my Brother, is my mistake.

Jer. 2.24.

Little-Faith could not live upon Esau's Pottage.

A comparison between the Turkey Dove and the Crow.

Hope. I acknowledge it; but yet  
your

*your severe reflection had almost made me angry.*

*Chr.* Why, I did but compare thee to some of the Birds that are of the brisker sort, who will run to and fro in untrodden paths with the shell upon their heads: but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

*Hopeful  
swaggers.*

*Hope.* But, Christian, These three fellows, I am perswaded in my heart, are but a company of Cowards: would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not Little-Faith pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

*No great  
heart for  
God where  
there is but  
little faith.  
We have  
more cou-  
rage when  
we are in.*

*Chr.* That they are Cowards, many have said, but few have found it so in the time of Trial. As for a great heart, Little-Faith had none; and I perceive by thee my Brother, hadst thou been the man concerned, thou art but for a brush and then to yield. And verily, since this is the heighth of thy stomach, now they are



are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

But consider again, they are but Journey-men Thieves, they serve under the King of the Bottomless pit; who, if need be, will come in to their aid himself, and his voice is as the roaring of a Lion. I my self have been engaged as this *Little-Faith* was, and I found it a terrible thing. These three Villains set upon me, and I beginning like a *Christian* to resist, they gave but a call, and in came their Master: I would, as the saying is, have given my life for a penny; but that, as God would have it, I was cloathed with Armour of proof. Ay, and yet, though I was so harnesssed, I found it hard work to quit my self like a man; no man can tell what in that combat attends us, but he that hath been in the battle himself.

Hope. Well, but they ran, you see, when they did but suppose that one Great-Grace was in the way.

Cor. True, they have often fled, both they and their Master, when

Great-

Psal. 8. 5.  
Christian  
tells his  
own expe-  
rience in  
this case.

## The Pilgrims Progress.

*The Kings  
Champion.*

*Great-Grace* hath but appeared; and no marvel, for he is *the Kings Champion*. But I tro, you will put some difference between *Little Faith* and *the Kings Champion*; all the Kings Subjects are not his Champions: nor can they, when tried, do such feats of War as he. Is it meet to thinke that a little child should handle *Goliath* as *David* did? or that there should be the strength of an Ox in a *Wren*? Some are strong, some are weak, some have great Faith, some have little: this man was one of the weak, and therefore he went to the walls.

Hope. *I wond it had been Great-Grace for their sakes.*

*Chr.* If it had been he, he might have had his hands full: For I must tell you, that though *Great-Grace* is excellent good at his Weapons, and has, and can, so long as he keeps them at Swords point, do well enough with them: yet if they get within him, even *Faint-heart*, *Mistrust*, or the other, it shall go hard but they will throw up his heels. And when a man is down, you know, what can he do.



# The Pilgrims Progress.

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Who so looks well upon *Great-aces* face, shall see those scars and cuts there that shall easily give demonstration of what I say. Yea once heard that he should say, (and that when he was in the Combat) *We de-aired even of life*: How did these surdy Rogues and their Fellows make *David* groan, mourn, and roar? Yea *Haman* and *Hezekiah* too, though Champions in their day, were forced to bestir them, when these assaulted, and yet, notwithstanding, they had their Coats soundly brushed by them. *Peter* upon a time would go try what he could do; but, though some do say of him, that he is the Prince of the apostles, they handled him so, that they made him at last afraid of aerry Girl.

Besides, their King is at their while, he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them: And of him it is said, *The Sword of him that layeth at him cannot hold; the Spear, the Dart, nor Habergeon; he esteemeth Iron as straw, and Brass as rotten Wood.* The

Job 41.25  
Levia-  
thans stur-  
diness.

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Wh



Who so looks well upon *Great-races* face, shall see those scars and cuts there that shall easily give demonstration of what I say. Yea once heard that he should say, (and that when he was in the Combat) *We de- paired even of life*: How did these sturdy Rogues and their Fellows make *David* groan, mourn, and roar? Yea *Haman* and *Hezekiah* too, though Champions in their day, were forced to bestir them, when by these assaulted, and yet, notwithstanding, they had their Coats soundly brushed by them. *Peter* upon a time would go try what he could do; but, though some do say of him, that he is the Prince of the apostles, they handled him so, that they made him at last afraid of a sorry Girl.

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Job 41.25  
Levia-  
thans stir-  
diness.

## The Pilgrims Progress.

The excellent metal  
that is in  
Job's horse.

Arrow cannot make him fly, Sling  
stones are turned, with him, into stubble,  
Darts are counted as stubble,  
laugheth at the shaking of a Spear.  
What can a man do in this case?  
'Tis true, if a man could at ever  
turn have Job's Horse, and had skill  
and courage to ride him, he might  
do notable things. For his neck  
cloathed with Thunder, he will not  
be afraid as the Grasshopper, the glory  
of his Nostrils is terrible, he paweth  
the Valley, rejoiceth in his strength,  
and goeth out to meet the armed man.  
He mocketh at fear, and is not affrighted,  
neither turneth back from the  
Sword. The Quiver rattleth against  
him, the glittering Spear, and the  
shield: He swalloweth the ground with  
fierceness and rage, neither believeth  
he that it is the sound of the Trumpet.  
He saith among the Trumpets, Ha,  
and he smelleth the Battel afar off  
by the thundring of the Captains, and  
the shoutings.

Job 39.19

But for such footmen as thee  
I are, let us never desire to meddle  
with an enemy, nor vaunt as if  
we could do better, when we hear  
others that they have been foiled.



nor be tickled at the thoughts of our own Manhood ; for such commonly come by the worst when tryed. Witness *Peter*, of whom I made mention before. He would swagger, ay he would : He would, as his vain mind prompted him to say, do better, and stand more for his Master, than all men : But who so foiled, and run down with these Villanies, as he ?

When therefore we hear that such Robberies are done on the Kings High-way, two things become us to do : first to go out harnessed, and to be sure to take a shield with us : For it was for want of that, that he that laid so lustily at *Leviathan* could not make him yield. For indeed, if that be wanting, he fears us not at all. Therefore he that had skill, hath said, *Above all take the Shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.* Eph. 6. 16.

'Tis good also that we desire of the King a Convoy, yea that he will go with us himself. This made *David* rejoyce, when in the Valley of the shadows of death ; and *Moses* was rather for dying where he

L stood,

Psal. 2. 5,

6, 7, 8.

Psal. 27. 1,

2, 3.

Isa. 10. 4.

stood, than to go one step without his God. O my Brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us, but without him, *the proud helpers fall under the slain,*

I for my part have been in the fray before now, and though (through the goodness of him that is best) I am as you see alive; yet I cannot boast of my manhood. Glad shall I be, if I meet with no more such brunts, though I fear we are not got beyond all danger. However, since the Lion and the Bear have not as yet, devoured me, I hope God will also deliver us from the next uncircumcised *Philistine*. Then Sang *Christian*.

*Poor Little-Faith! Hast been among the Thieves!*

*Wast robb'd! Remember this, who so believes:*

*And get more Faith; then shall you Victors be*

*Over ten thousand, else scarce over three.*



So they went on, and *Ignorance* followed. They went then till they came at a place where they saw a way put it self into *their* way, and seemed withal, to lie as straight as the way which they should go; and here they knew not which of the two to take, for both seemed straight before them; therefore here they stood still to consider. And as they were thinking about the way, behold, a man black of flesh, but covered with a very light Robe, came to them, and asked them, why they stood there? They answered, They were going to the Celestial City; but knew not which of these ways to take. Follow me, said the man, it is thither that I am going. So they followed him in the way that but now came into the road, whicy by degrees turned, and turned them so from the City that they desired to go to, that in little time their faces were turned away from it; yet they followed him. But by and by, before they were aware, he led them both within the compass of a Net, in which they were both so en-

*A way and a way.*

*Christian and his fellow deluded*

*They are taken in a Net.*

to do; and with that, *the white robe fell off the black mans back*: then they saw where they were. Wherefore there they lay crying some time, for they could not get themselves out.

*Chr.* Then said *Christian* to his Fellow, Now do I see my self in an error. Did not the Shepherds bid us beware of the Flatterers? As is the saying of the Wise Man, so we have found it this day: *A man that flattereth his Neighbour, spreadeth a Net for his feet.*

*They be-  
wail their  
condition.*

*Pro. 29.5.*

*Psa. 17.4.*

*A shining  
one comes  
to them  
with a  
whip in  
his hand.*

*Hope.* They also gave us a note of directions about the way, for our more sure finding thereof: but therein we have also forgotten to read, and have not kept our selves from the Paths of the Destroyer. Here *David* was wiser than we, for, saith he, *Concerning the works of men, by the word of thy lips, I have kept me from the Paths of the Destroyer.* Thus they lay bewailing themselves in the Net. At last they espied a shining one coming towards them, with a Whip of small Cord in his hand. When he was come to the place where they were, he asked them whence they came? and what they



they did there? They told him, that they were poor Pilgrims, going to *Sion*, but were led out of their way by a black man, cloathed in white; who bid us, said they, follow him, for he was going thither too. Then said he with the Whip, it is *Flatterer*, a false Apostle, that hath transformed himself into an Angel of Light. So he rent the Net, and let the men out. Then said he to them, Follow me, that I may set you in your way again; so he led them back to the way, which they had left to follow the *Flatterer*. Then he asked them, saying, Where did you lye the last night? They said, with the Shepherds upon the delectable Mountains. He asked them then, if they had not of them Shepherds a note of direction for the way? They answered, Yes. But did you, said he, when you were at a stand, pluck out & read your note? They answered, No. He asked them why? They said they forgot. He asked moreover, if the Shepherds did not bid them beware of the *Flatterer*? They answered, Yes: But we did not imagine, said they, that this fine-spoken man had been he.

Pro. 29. 5.

Dan. 11.

3.

2 Cor. 11.

13, 14.

They are examined, and convicted of forgetfulness.

Deceivers fine spoken.

Rom. 6. 18.

Deut. 28.

2. 2 Chr.

6. 26, 27.

Rev. 3. 19.

They are

whipt, and

sent on

their way.

Then I saw in my Dream, that he commanded them to *lie down*; which when they did, he chastised them fore, to teach them the good way wherein they should walk; and as he chastised them, he said, *As many as I love, I rebuke and chasten; be zealous therefore, and repent.* This done, he bids them go on their way, and take good heed to the other directions of the Shepherds. So they thanked him for *all* his kindness, and went softly along the right way, Singing.

*Come hither, you that walk along the way;*

*See how the Pilgrims fare, that go a-stray!*

*They catch'd are in an intangling Net,*

*'Cause they good Counsel lightly did forget.*

*'Tis true, they rescu'd were, but yet you see,*

*They'r scourg'd to boot: Let this your caution be.*

Now after a while, they perceived afar off, one coming softly and alone



lone all along the High-way to meet them. Then said *Christian* to his fellow, yonder is a man with his back toward *Sion*, and he is coming to meet us.

*Hope*. I see him, let us take heed to our selves now lest he should prove a *Flatterer* also. So he drew nearer and nearer, and at last came up unto them. His name was *Atheist*, and he asked them whither they were going. The Atheist meets them,

*Chr*. We are going to the Mount *Sion*.

Then *Atheist* fell into a very great Laughter. He laughs at them.

*Chr*. What is the meaning of your Laughter?

*Atheist*. I laugh to see what ignorant persons you are, to take upon you so tedious a Journey; and yet are like to have nothing but your travel for your pains.

*Chr*. Why man? Do you think we shall not be received? They reason together

*Atheist*. Received; There is no such place as you dream of, in all this world.

*Chr*. But there is in the world to come.

## The Pilgrim's Progress.

*Atheist.* When I was at home in mine own Country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this City this twenty years; but find no more of it, than I did the first day I set out.

Jer. 22. 13  
Eccl. 10.  
15.

*Chr.* We have both heard and believe, that there is such a place to be found.

*The Atheist takes up his content in this world.*

*Atheist.* Had not I, when at home, believed, I had not come thus far to seek: But finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it further than you) I am going back again, and will seek to refresh myself with the things that I then cast away, for hopes of that which I now see is not.

*Christian proves his Brother.*

*Chr.* Then said *Christian* to *Hopeful* his Fellow, *Is it true which this man hath said?*

*Hopeful's gracious answer.*

*Hope.* Take heed, he is one of the *Flatterers*; remember what it hath cost us once already for our hearkning to such kind of Fellows. What! no Mount *Sion*? Did we not see, from the delectable Mountains, the Gate of the City? Also, are we not now

2 Cor. 5. 7



now to walk by Faith? † Let us go † *A remembrance of former chastisements is an help against present temptations.*  
 on, said *Hopeful*, lest the man with the Whip overtakes us again.

You should have taught me that lesson, which I will round you in the ears withal; *Cease, my Son, to hear the instruction that causeth to err from the words of knowledge.* I say my Brother, cease to hear him, and let us believe to the saving of the Soul. *Pro. 19. 27 Heb. 10. 39*

*Chr. My Brother, I did not put the question to thee, for that I doubted of the Truth of our belief my self; but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world: Let thee and I go on, knowing that we have belief of the Truth, and no lye is of the Truth.* *A fruit of an honest heart.* *1 John 2. 11.*

*Hope.* Now do I rejoyce in hope of the glory of God: so they turned away from the man; and he, laughing at them, went his way.

I saw then in my Dream, that they went till they came into a certain Country, whose air naturally tended to make one drowsie, if he came a stranger into it. And here *Hopeful* began to be very dull, and heavy of sleep; wherefore he said unto *Chris-*

Hopeful  
begins to be  
drowsie.

Christian  
keeps him  
awake.

1 Thes. 5, 6

He is  
thankfull.

Eccl. 4. 9.

To prevent  
drowsiness,  
they fall to  
good dis-  
course.

Good dis-  
course pre-  
vents drow-  
siness.

Christian, I do now begin to grow so drowsie, that I can scarcely hold up mine eyes; let us lie down here and take one nap.

Chr. By no means (said the other) lest sleeping, we never awake more.

Hope. Why my Brother? sleep is sweet to the labouring man; we may be refreshed if we take a nap.

Chr. Do you not remember, that one of the Shepherds bid us beware of the Incharnted ground? He meant by that, that we should beware of sleeping; wherefore let us not sleep as others do, but let us watch and be sober.

Hope. I acknowledge my self in a fault, and had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, Two are better than one. Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labour.

Chr. Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.

Hope. With all my heart, said the other.

Chr. Where shall we begin?

Hope. Where God began with us.

But



But do you begin if you please.

When Saints do sleepy grow, let them  
come hither,

And hear how these two Pilgrims *The Dreamers*  
talk together:

Yea, let them learn of them, in any wise  
Thus to keep ope their drowsie slum-  
bering eyes.

Saints fellowship, if it be manag'd  
well,  
Keeps them awake, and that in spite  
of Hell.

Chr. Then Christian began and  
said, I will ask you a question, How  
\* came you to think at first of so doing  
as you do now?

Hope. Do you mean, How came  
I at first to look after the good of  
my soul?

\* They be-  
gin at the  
beginning  
of their  
conversion.

Chr. Yes, that is my meaning.

Hope. I continued a great while  
in the delight of those things which  
were seen, and sold at our Fair;  
things, which I believe now, would  
have (had I continued in them still)  
drowned me in perdition and de-  
struction.

Chr. What things were they?

Hope.

\* Hope-  
ful's Life  
before con-  
version.

*Hope.* All the Treasures and Riches of the World. \* Also I delighted much in Rioting, Reveling, Drinking, Swearing, Lying, Uncleanneſs, Sabbath-breaking, and what not, that tended to destroy the Soul. But I found at laſt, by hearing and conſidering of things that are Divine, which indeed I heard of you, as alſo of beloved

Rom. 6. *Faithful*, that was put to death for  
21, 22, 23. his Faith and good living in *Vanity-*

*Fair*, That the end of theſe things is death. And that for theſe things ſake, the wrath of God cometh upon the Children of diſobedi-  
Eph. 5. 6. ence.

*Chr.* And did you preſently fall under the power of this Conviction?

† Hope-  
ful at firſt  
ſhuts his  
eyes a-  
gainſt the  
light.

*Hope.* No, † I was not willing preſently to know the evil of ſin, nor the damnation that follows upon the Commiſſion of it, but endeavoured, when my mind at firſt began to be ſhaken with the word, to ſhut mine eyes againſt the light thereof.

*Chr.* But what was the cauſe of your carrying of it thus, to the firſt workings of Gods bleſſed Spirit upon you?

*Hope.*



*Hope.* † The causes were; 1. I † *Reasons*  
 was ignorant that this was the *of his re-*  
 work of God upon me. I never *sisting the*  
 thought that by awakenings for sin, *light.*  
 God at first begins the conversion of  
 a sinner. 2. Sin was yet very sweet to  
 my flesh, and I was loth to leave it.  
 3. I could not tell how to part with  
 mine old Companions, their pre-  
 sence and actions were so desirable  
 unto me. 4. The hours in which  
 Convictions were upon me, were  
 such troublesome and such heart-  
 affrighting hours, that I could not  
 bear, no not so much as the remem-  
 brance of them upon my heart.

*Chr.* Then, as it seems, sometimes  
 you got rid of your trouble.

*Hope.* Yes verily, but it would  
 come into my mind again; and  
 then I should be as bad, nay worse,  
 than I was before.

*Chr.* Why, what was it that brought  
 your sins to mind again?

*Hope.* Many things; as,

1. \* If I did but meet a good \* *When he*  
 man in the Streets; or, *had lost his*
2. If I have heard any read in *sense of*  
 the Bible; or, *sin, what*
3. If mine Head did begin to *brought it*  
 ache; or, *again.*
4. If

4. If I were told that some of my Neighbors were sick ; or,

5. If I heard the Bell toll for some that were dead ; or,

6. If I thought of dying my self ; or,

7. If I heard that sudden death happened to others.

8. But especially, when I thought of my self, that I must quickly come to Judgment.

Chr. *And could you at any time, with ease, get off the guilt of sin when by any of these ways it came upon you?*

Hope. No, not I, for then they got faster hold of my Conscience. And then, If I did but think going back to sin (though my mind was turned against it) it would be double torment to me.

Chr. *And how did you then?*

Hope. I thought I must endeavour to mend my life, for else thought I, I am sure to be damned,

Chr. *And did you endeavour to mend?*

Hope. Yes, and fled from, not only my sins, but sinful Company too; and betook me to Religious Duties, as Praying, Reading, Weep-  
ing

*When he could no longer shake off his guilt by sinful courses, then he endeavours to mend.*



ing for Sin, speaking Truth to my Neighbors, &c. These things did I, with many others, too much here to relate.

Chr. *And did you think your self well then?*

Hope. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my Reformati-  
*Then he thought himself well*

Chr. *How came that about, since you were now reformed?*

Hope. There were several things brought it upon me, especially such sayings as these; *All our righteousnesses are as filthy rags. By the works of the Law no man shall be justified. When ye have done all things say, We are unprofitable: with many more such like: From whence I began to reason with my self thus. If All my righteousnesses are filthy rags, if by the deeds of the Law. No man can be justified; And, if when we have done All, we are yet unprofitable: Then 'tis but a folly to think of heaven by the Law. I further thought thus. \* If a man runs an hundred pound into the Shop-keepers debt, and after that shall pay for all that*  
*Reformati- on at last could not help, and why. Isa. 64. 5. Gal. 2. 16. Luke 17. 10. \* His being a debtor by the Law troubled him.*  
he

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he shall fetch, yet his old debt stands still in the Book uncrössed; for the which the Shop-keeper may sue him, and cast him into Prison till he shall pay the debt.

Chr. *Well, and how did you apply this to your self?*

Hope. Why, I thought thus with my self; I have by my sins run a great way into God's Book, and that my now reforming will not pay off that score; therefore I should think still under all my present amendments, But how shall I be freed from that Damnation that I have brought my self in danger of by my former transgressions?

Chr. *A very good Application: but pray go on.*

*His espying  
bad things  
in his best  
duties,  
troubled  
him.*

Hope. Another thing that hath troubled me, even since my late amendments is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing it self with the best of that I do. So that now I am forced to conclude, that notwithstanding my former fond conceits of my self and duties, I have committed sin enough in one duty to send me to Hell, though my  
former



former life had been faultless.

Chr. *And what did you do then?*

Hope. Do! I could not tell what to do, till I brake my mind to Faithful, for he and I were well acquainted: And he told me, that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world could save me.

*This made him break his mind to Faithful, who told him the way to be saved.*

Chr. *And did you think he spake true?*

Hope. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him Fool for his pains: but now, since I see my own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.

Chr. *But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, that he never committed sin?*

Hope. I must confess the words at first sounded strangely; but after a little more talk and company with him, I had full conviction about it.

*At which he started at present.*

Chr. *And did you ask him what*  
man

*man this was, and now you must be justified by him?*

Heb. 10.

Rom. 4.

Col. 1.

1 Pet. 1.

*\* A more particular discovery of the way to be saved.*

*Hope.* Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the most High: \* And thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the Tree. I asked him further, How that man's righteousness could be of that efficacy, to justify another before God? And he told me, He was the mighty God, and did what he did, and died the death also, not for himself, but for me; to whom his doings, and the worthiness of them should be imputed, if I believed on him.

*Chr.* And what did you do then?

*He doubts of acceptance.*

*Hope.* I made my objections against my believing, for that I thought he was not willing to save me.

*Chr.* And what said Faithfull to you then?

Mat. 11. 28.

*\* He is better instructed.*

*Hope.* He bid me go to him and see: Then I said, it was presumption: he said, No: for I was invited to come. \* Then he gave me a Book



of Jesus his inditing, to encourage me the more freely to come: And he said concerning that Book, That every jot and tittle thereof stood firmer than Heaven and Earth. Then I asked him what I must do when I came? and he told me, I must in- treat upon my knees with all my heart and soul, the Father to reveal him to me. Then I asked him further, How I must make my supplication to him? And he said, Go, and thou shalt find him upon a mercy-seat, where he sits all the year long, to give pardon and forgiveness to them that come. I told him that I knew not what to say when I came: \* and he bid me say to this effect, *God be merciful to me a sinner,* \* *He is bid to pray.* and make me to know and believe in Jesus Christ; for I see that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away: Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the world; and moreover, that thou art willing to bestow upon him such a poor sinner as I am, (and I am a sinner indeed) Lord take

Mat. 24.

35.

Psal. 95. 6.

Dan. 6. 10.

Jer. 29.

12, 13.

Exod. 25.

22. Lev.

16. c.

Nun. 7. 8.

Heb. 4. 6.

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take therefore this opportunity, and magnifie thy grace in the Salvation of my Soul, through thy Son Jesus Christ. Amen.

Chr. And did you do as you were bidden?

Hope. Yes; over, and over, and over.

Chr. And did the Father reveal his Son to you?

He prays. Hope. Not at the first, nor second, nor third; nor fourth, nor fifth; no, nor at the sixth time neither.

Chr. What did you do then?

Hope. What! why I could not tell what to do.

Chr. Had you not thoughts of leaving off praying?

\* He thought to leave off praying. Hope. \* Yes, an hundred times, twice told.

Chr. And what was the reason you did not?

† He durst not leave off praying, and why. Hope. † I believed that that was true which had bin told me, to wit, that without the Righteousness of this Christ, all the world could not save me: And therefore thought I with my self, if I leave off, I die; and I can but die at the Throne of Grace.



Grace. And withal, this came into my mind, *If it tarry, wait for it, Heb. 2.3.* because it will surely come, and will not tarry. So I continued Praying until the Father shewed me his Son.

Chr. *And how was he revealed unto you?*

Hope. I did not see him with my bodily eyes, but with the eyes of Ephes. 1. mine understanding; and thus it 18, 19. was. One day I was very sad, I think sadder than at any one time Christ is revealed to him, and how. in my life; and this sadness was through a fresh sight of the greatness and vileness of my sins: And as I was then looking for nothing but Hell, and the everlasting damnation of my Soul, suddenly, as I thought, I saw the Lord Jesus look down from Heaven upon me, and saying, *Believe on the Lord Jesus Christ, and thou shalt be saved.* Acts 16. 30, 31.

But I replied, Lord, I am a great, very great sinner; and he answered, *My grace is sufficient for thee.* 2 Cor. 12. 9. Then I said, But Lord, what is believing? And then I saw from that saying, [He that cometh to me shall never hunger, and he that believeth on me

*me shall never thirst.] That believing and coming was all one, and that he that came, that is, run out in his heart and affections after Salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But Lord, may such a great sinner as I am, be indeed accepted of thee, and be saved by thee? And I heard him say,*

*John 6. 16. And him that cometh to me, I will in no wise cast out. Then I said, But how,*

*Lord, must I consider of thee in my coming to thee, that my Faith may be placed aright upon thee? Then he said, Christ Jesus came into the*

*I Tim. 1.*

*15. Rom.*

*10. 4.*

*chap. 4.*

*Heb. 7. 24,*

*25.*

*World to save sinners. He is the end of the Law for righteousness to every one that believes. He died for our sins, and rose again for our justification. He loved us, and washed us from our sins in his own blood: He is Mediator between God and us. He ever liveth to make intercession for us. From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his Blood; that what he did in obedience to his Fathers Law, and in submitting to the penalty thereof,*



was not for himself, but for him that will accept it for his Salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love, to the Name, People, and Ways of Jesus Christ.

Chr. *This was a Revelation of Christ to your soul indeed: But tell me particularly, what effect this had upon your spirit?*

Hope. It made me see that all the World, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justify the coming sinner: It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came thought into mine heart before now, that shewed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the Honour and Glory of the Name of the Lord Jesus. Yea, I thought, that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I saw

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I saw then in my Dream, that *Hopeful* looked back and saw *Ignorance*, whom they had left behind, coming after: *Look*, said he to *Christian*, how far yonder *Youngster* loitereth behind.

*Chr.* Ay, ay, I see him; he careth not for our company.

*Hope.* But I tro, it would not have hurt him, had he kept pace with us hitherto.

*Chr.* That's true, but I warrant you he thinketh otherwise.

*Young Ignorance comes up again.*

*Hope.* That I think he doth, but however let us tarry for him. So they did.

Then *Christian* said to him, Come away man, why do you stay so behind?

*Their talk.*

*Ignor.* I take my pleasure in walking alone, even more a great deal than in Company, unless I like it the better.

Then said *Christian* to *Hopeful*, (but softly) Did I not tell you, he cared not for our company? But however, come up, and let us talk away the time in this solitary place. Then directing his speech to *Ignorance*, he said, Come, how do you? how stands it between God and your Soul now?

*Ignor.*



*Ignor.* \* I hope well, for I am always full of good motions, that come into my mind to comfort me as I walk.

*Chr.* What good motions? pray tell us.

*Ignor.* Why, I think of God and Heaven.

*Chr.* So do the Devils and damned Souls.

*Ignor.* But I think of them, and desire them. \*Ignorance's hope, and the ground of it.

*Chr.* So do many that are never like to come there: The Soul of the Sluggard desires, and hath nothing.

*Ignor.* But I think of them, and leave all for them.

*Chr.* That I doubt, for leaving of all, is an hard matter; yea a harder matter than many are aware of. But why, or by what, art thou perswaded that thou hast left all for God and Heaven.

*Ignor.* My heart tells me so.

*Chr.* The wise man says, He that trusts his own heart is a fool.

*Ignor.* That is spoken of an evil heart, but mine is a good one.

*Chr.* But how dost thou prove that?

*Ignor.* It comforts me in hopes of Heaven:

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Chr. That may be through its deceitfulness, for a mans heart may minister comfort to him in the hopes of that thing, for which yet he has no ground to hope.

Ignor. But my heart and life agree together, and therefore my hope is well grounded.

Chr. Who told thee that thy heart and life agree together?

Ignor. My heart tells me so.

Chr. Ask my Fellow if I be a Thief: Thy heart tells thee so! Except the word of God beareth witness in this matter, other testimony is of no value.

Ignor. But is it not a good heart that has good thoughts? And is not that a good life, that is according to God's Commandments?

Chr. Yes, that is a good heart that hath good thoughts, and that is a good life that is according to God's Commandments: But it is one thing indeed to have these, and another thing, only, to think so.

Ignor. Pray, what count you good thoughts, and a life according to God's Commandments?

Chr. There are good thoughts of divers kinds, some respecting our selves,  
some



some God, some Christ, and some other things.

Ignor. What be good thoughts respecting our selves.

Chr. Such as agree with the Word of God. What are Good

Ignor. When does our thoughts of our selves agree with the Word of God ? Thoughts.

Chr. When we pass the same Judgment upon our selves which the Word passes : To explain my self, The Word of God saith of Persons in a Natural Condition, There is none Righteous, There is none that doth good. It Rom. 2. Gen. 6. 8.  
saith also, That every imagination of the heart of man is only evil, and that continually. And again, The imagination of mans heart is evil from his Youth. Now then when we think thus of our selves having sense thereof, then are our thoughts good ones, because according to the Word of God.

Ignor. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadst one good thought concerning thy self in thy life. But let me go on : As the Word passeth a judgment upon our HEART, so it passeth a Judgment

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upon our ways; and when our thoughts of our hearts and ways agree with the judgment which the Word giveth of both, then are both good; because agreeing thereto.

Ignor. Make out your meaning.

Plal. 125.

5. Prov. 2.

15. Rom. 3

Chr. Why, the Word of God saith, That mans ways are crooked ways, not good, but perverse: It saith, they are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his ways, I say when he doth sensibly, and with heart-humiliation thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the Word of God.

Ignor. What are good thoughts concerning God?

Chr. Even (as I have said concerning our selves) when our thoughts of God do agree with what the Word saith of him. And that is, when we think of his Being and Attributes as the Word hath taught: Of which I cannot now discourse at large. But to speak of him with reference to us, then we have right thoughts of God, when we think that he knows us better than we know our selves, and can see sin in us, when,  
and



and where we can see none in our selves; when we think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes: Also when we think that all our righteousness stinks in his Nostrils, and that therefore he cannot abide to see us stand before him in any confidence, even of all our best performances.

*Ignor.* Do you think that I am such a fool, as to think God can see no further than I? or that I would come to God in the best of my performances?

*Chr.* Why, how dost thou think in this matter?

*Ignor.* Why, to be short, I think I must believe in Christ for Justification.

*Chr.* How! think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy Original, nor actual infirmities, but hast such an opinion of thy self, and of what thou dost, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God. How then dost thou say, I believe in Christ?

*Ignor.* I believe well enough for all that.

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Chr. *How dost thou believe?*

Ignor. I believe that Christ died for sinners, and that I shall be justified before God from the Curse, through his gracious acceptance of my obedience to his Law : or thus, Christ makes my Duties that are religious, acceptable to his Father by virtue of his merits ; and so shall I be justified.

Chr. *Let me give an answer to this Confession of thy Faith.*

The faith  
of Ignorance.

1. *Thou believest with a fantastical Faith, for this Faith is no where described in the Word.*

2. *Thou believest with a false Faith, because it taketh Justification from the personal righteousness of Christ, and applies it to thy own.*

3. *This faith maketh not Christ a Justifier of thy person, but of thy actions ; and of thy person for thy actions sake, which is false.*

4. *Therefore this faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty. For true Justifying Faith puts the Soul (as sensible of its lost condition by the Law) upon flying for refuge unto Christ's righteousness ; (which Righteousness*  
of



of his, is not an act of grace, by which he maketh for Justification, thy obedience accepted with God, but his personal obedience to the Law in doing and suffering for us, what that required at our hands.) This righteousness, I say, true Faith accepteth, under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquit from condemnation.

*Igor.* What; would you have us trust to what Christ in his own person has done without us? This conceit would loosen the reins of our lust, and tollerate us to live as we list. For what matter how we live if we may be justified by Christs personal righteousness from all, when we believe it?

*Chr.* Ignorance is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say. Ignorant thou art of what justifying righteousness is, and, as Ignorant how to secure thy Soul through the Faith of it from the heavy wrath of God. Yea thou also art Ignorant of the true effects of saving faith in this righteousness of Christ, which is to know and

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win over the heart to God in Christ, to love his Name, his Word, Ways and People, and not as thou ignorantly imaginest.

*Hope.* Ask him if ever he had Christ revealed to him from heaven

*Ignorance*  
*jangles*  
*with them.*

*Ignor.* What you are a man for revelations! I believe that what both you, and all the rest of you, say about that matter, is but the fruit of distracted brains.

*Hope.* Why man! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

*He speaks*  
*reproach-*  
*fully of*  
*what he*  
*knows not.*

*Ignor.* That is your faith, but not mine; yet mine I doubt not, is as good as yours: though I have not in my head so many whimsies as you.

*Chr.* Give me leave to put in a word: you ought not so slightly to speak of this matter: for this I will boldly affirm, (even as my good companion hath done) that no man can know Jesus Christ but by the revelation of the Father: yea, and faith too, by which the soul layeth hold upon Christ (if it be right) must be wrought by the exceeding greatness

Mat. 11.  
23.  
Cor. 11.  
Eph. 1. 13,  
19.



ness of his mighty power; the working of which Faith, I perceive, poor Ignorance, thou art ignorant of. Be awakened then, see thine own wretchedness, and flie to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God) thou shalt be delivered from condemnation.

Ignor. You go so fast, I cannot keep The Talk pace with you; do you go on before, I broke up, must stay a while behind.

Then they said, (be Well Ignorance, wilt thou yet foolish To slight good Counsel, ten times given thee?

And if thou yet refuse it, thou shalt know

E're long the evil of thy doing so : Remember man in time, stoop, do not fear,

Good counsel taken well secures, therefore hear :

But if thou yet shall slight it, thou wilt be

The loser (Ignorance) Ile warrant thee.

Then Christian, addressed thus himself to his fellow. Chr.

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*Chr.* Well, come my good *Hopeful*, I perceive that thou and I must walk by our selves again.

So I saw in my Dream, that they went on apace before, and *Ignorance* he came hobbling after. Then said *Christian* to his Companion, *it pities me much for this poor man, it will certainly go ill with him at last.*

*Hope*, Alas, there are abundance in our Town in his condition; whole Families, yea, whole Streets, (and that of *Pilgrims* too;) and if there be so many in our parts, how many think you must there be in the place where he was born?

*Chr.* *Indeed the Word saith, He hath blinded their eyes, lest they should see, &c. But now we are by our selves, what do you think of such men? Have they at no time, think you, convictions of sin, and so consequently, fears that their state is dangerous?*

*Hope.* Nay, do you answer that question your self, for you are the elder man.

*Chr.* Then, I say, sometimes (as I think) they may, but they being naturally ignorant, understand not that such



such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

*Hope.* I do believe, as you say, that fear tends much to mens good, and to make them right, at their beginning to go on Pilgrimage. *The good use of fear.*

*Chr.* Without all doubt it doth, if it be right; for so says the Word, The fear of the Lord is the beginning of Wisdom. Job 28.29  
Psal. 111.  
10. Pro.  
17. ch. 9.  
40.

*Hope.* How will you describe right fear?

*Chr.* True, or right fear is discovered by three things. *Right fear.*

1. By its rise. It is caused by saving convictions for sin.

2. It driveth the soul to lay fast hold of Christ for salvation.

3. It begetteth and continueth in the soul a great reverence of God, his Word, and Ways, keeping it tender, and making it afraid to turn from them, to the right hand, or to the left, to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

*Hope.*

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*Hope.* Well said, I believe you have laid the truth. Are we now almost got past the enchanted ground?

*Chr.* Why, are you weary of this discourse?

*Hope* No verily, but that I would know where we are.

*Why ignorant persons stifle convictions.*

*\* 1. In general,*

*Chr.* We have not now above two Miles further to go thercon. But let us return to our matter. \* Now the Ignorant know not that such convictions that tend to put them in fear, are for their good, and therefore they seek to stifle them.

*Hope.* How do they seek to stifle them?

*\* 2. In particular.*

*Chr.* \* 1. They think that those fears are wrought by the Devil (though indeed they are wrought of God) and thinking so, they resist them as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their Faith, (when alas for them, poor men that they are! they have none at all) and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore, in despite of them, was presumptuously confident.



fident. 4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

Hope. I know something of this my self; for before I knew my self it was so with me.

Chr. Well, we will leave at this time our Neighbour Ignorance by himself, and fall upon another profitable question.

Hope. With all my heart, but you shall still begin. Talk about one Tem-

Chr. Well then, did you not know porary.  
about ten years ago; one Temporary in your parts, who was a forward man in Religion then?

Hope. Know him! Yes, he dwelt in Graceless, a Town about two miles where he  
off of Honesty, and he dwelt next dwelt.  
door to one Turn-back.

Chr. Right, he dwelt under the same roof with him. Well, that man was much awaked once; \* I believe that \* He was then he had some sight of his sins, and towardsly of the wages that was due thereto. once.

Hope. I am of your mind, for (my house not being above three miles from him), he would oft times come  
to

to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see, it is not every one that cries, *Lord, Lord*.

Chr. *He told me once, That he was resolved to go on Pilgrimage, as we go now; but all of a sudden he grew acquainted with one Save-self, and then he became a Stranger to me.*

Hope. Now since we are talking about him, let us a little enquire into the reason of the sudden back-sliding of him and such others.

Chr. *It may be very profitable, but do you begin.*

Hope. Well then, there are in my judgment four reasons for it.

*Reason why  
towardsly  
ones go  
back.*

1. Though the Consciences of such men are awakened, yet their minds are not changed: therefore when the power of guilt weareth away; that which provoketh them to be Religious ceaseth. Wherefore they naturally turn to their own course again; even as we see the Dog that is sick of what he hath eaten, so long as his sickness prevails he vomits and casts up all: not that he doth this of a free mind (if we may



may say a Dog has a mind ) but because it troubleth his stomach ; but now when his sickness is over, and so his stomach eased, his desires being not at all alienate from his vomit, he turns him about, and licks up all. And so it is true which is written, *The Dog is turned to his own vomit again.* Thus, I say, being hot for Heaven, by virtue only of the sense and fear of the torments of Hell, as their sense of Hell, and the fears of Damnation chills and cools, so their desires for Heaven and Salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for Heaven and Happinefs dye ; and they return to their course again. *Prov. 29.*

2. Another reason is, They have slavish fears that do over-master them; I speak now of the fears that they have of men: *For the fear of men bringeth a Snare.* So then, though they seem to be hot for Heaven, so long as the flames of Hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts ; namely, that 'tis good to be wise, and not to run  
(for

(for they know not what) the hazard of losing all; or at least, of bringing themselves into unavoidable and unnecessary troubles: and so they fall in with the world again.

3. The shame that attends Religion, lies also as a block in their way, they are proud and haughty, and Religion in their eye is low and contemptible: Therefore when they have lost their sense of Hell, and wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them, they like not to see their misery before they come into it: though perhaps the sight of it first, if they loved that sight, might make them flee whither the righteous flee and are safe; but because they do, as I hinted before, even shun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and chuse such ways as will harden them more and more.

Chr. You are pretty near the business, for the bottom of all is, for want  
of



of a change in their mind & will, And therefore they are but like the Feller that standeth before the Judge, he quakes and trembles, and seems to repent most heartily; but the bottom of all is, the fear of the Halter, not of any detestation of the offence, as is evident, because, let but this man have his liberty, and he will be a Thief, and so a Rogue still; whereas, if his mind was changed, he would be otherwise.

**Hope.** Now I have shewed you the reasons of their going back, do you shew me the manner thereof.

**Chr.** So I will willingly.

1. They draw off their thoughts *How the* all that they may from the remem- *Apostate* brance of God, Death, and Judg- *goes back.* ment to come.

2. Then they cast off by degrees private Duties, as Clofet-Prayer, curbing their lusts, watching, sorrow for Sin, and the like.

3. Then they shun the company of lively and warm Christians.

4. After that, they grow cold to publick Duty, as hearing, reading, godly conference, and the like.

5. Then they begin to pick holes, as we say, in the Coats of some of the

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the Godly, and that devilishly, that they may have a seeming colour to throw Religion (for the sake of some infirmity they have spied in them) behind their backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this they begin to play with little sins openly.

9. And then being hardened, they shew themselves as they are. Thus being lanced again into the gulf of misery, unless a Miracle of Grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my Dream, that by this time the *Pilgrims* were got over the enchanted Ground, and entering into the Countrey of *Beulah*, whose Air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually

Isa. 62. 4.  
Cant. 10.  
11, 12.



ally the singing of Birds, and saw every day the flowers appear in the earth: and heard the voice of the Turtle in the Land. In this Country the Sun shineth night and day; wherefore this was beyond the Valley of the shadow of death, and also out of the reach of Giant Despair: neither could they from this place so much as see Doubting Castle. Here they were within sight of the City they were going to: also here met them some of the Inhabitants thereof. For in this Land the shining Ones commonly walked, because it was upon the borders of Heaven. In this Land also the contract between the Bride and the Bridegroom was renewed: Yea here, *as the Bridegroom rejoyceth over the Bride, so did their God rejoyce over them.* Here they had no want of Corn and Wine; for in this place they met with abundance of what they had sought for in all their Pilgrimages. Here they heard voices from out of the City, loud voice, saying, *say ye to the daughter of Zion, behold the salvation cometh; behold his reward is with him.* Here all the Inhabitants of the Country called

*Angels.*

*Isa. 62. 5.*

*Verse 8.*

*Verse 11.*

# The Pilgrim's Progress.

called them, *The holy people, the redeemed of the Lord, sought out, &c.*

Now as they walked this Land, they had more rejoycing than in parts more remote from the Kingdom, to which they were bound; & drawing near to the City, they had yet a more perfect view thereof; it was builded of Pearls and precious Stones, also the Street thereof was paved with Gold, so that by reason of the natural glory of the City, and the reflection of the Sun-beams upon it, *Christian* with desire fell sick, *Hopeful* also had a fit or two of the same disease: wherefore here they lay by it a while crying out because of their pangs, *If you see my Beloved tell him that I am sick of love.*

But being a little strengthened, & better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were Orchards, Vineyards, and Gardens, and their Gates opened into the High-way. Now as they came up to these places, behold the Gardiner stood in the way; to whom the *Pil-*



ed, They are the Kings, and are planted here for his own delights, and also for the solace of *Pilgrims*: So the Gardner had them into the Vineyards, and bid them refresh themselves with the Dainties; he also shewed them there the King's Walks and the Arbors where he delighted to be, and here they tarried and slept.

Now I beheld in my Dream, that they talked more in their sleep at this time, than ever they did in all their Journey; and being in a muse thereabout, the Gardiner said even to me, wherefore musest thou at the matter? It is the nature of the fruit of the Grapes of these Vineyards to go down so sweetly, as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the City. But, as I said, the reflections of the Sun upon the City, Rev. 21,  
 (for the City was pure Gold) was so 18.  
 extremely glorious, that they could not, as yet, with open face behold 1 Cor. 3,  
 it, but through an *Instrument* made 18.  
 for that purpose. So I saw, that as  
 they

they went on, there met them two men, in Raiment that shined like Gold; also their faces shined as the light.

These men asked the *Pilgrim* whence they came? and they told them. They also asked them, where they had lodg'd, what difficulties and dangers, what comforts and pleasures they had met in the way, and they told them. Then said the men that met them, you have but two difficulties more to meet with, and then you are in the City.

*Christian* then and his Companion asked the men to go along with them, so they told them they would, but said they you must obtain it by your own Faith. So I saw in my Dream that they went on together till they came in sight of the Gate.

*Death.*

Now I further saw, that betwixt them and the Gate was a River, but there was no Bridge to go over; the River was very deep; at the sight thereof of this River, the *Pilgrims* were much stun'd, but the men that went with them, said you must go through, or you cannot come at the Gate.

The



The *Pilgrims* then began to enquire if there was no other way to the Gate ; to which they answered, yes ; but there hath not any, save two, to wit, *Enoch* and *Elijah*, been permitted to tread that path, since the foundation of the World, nor shall, until the last Trumpet shall sound. The *Pilgrims* then, especially *Christian*, began to despond in his mind, and looked this way and that, but no way could be found by them, by which they might escape the River. Then they asked the men if the waters were all of a depth, they said no ; yet they could not help them in that case ; for, said they, you shall find it deeper or shallower, as you believe in the King of the place.

Death is not welcome to nature, though by it we pass out of this world into glory.

1 Cor. 15. 51, 52.

They then addressed themselves to the water ; and entering, *Christian* began to sink, and crying out to his good friend *Hopeful* ; he said sink in deep waters, the Billows go over my head, all his waves go over me, *Selah*.

Angels help us not comfortably through death.

Then said the other, be of good cheer, my brother, I feel the bottom, and it is good. Then said *Christian*, Ah my friend, the sorrows of death

Christians conflict at the hour of death.

death have compassed me about, shall not see the Land that flows with Milk and Honey. And with that, a great darkness and horror fell upon *Christian*, so that he could not see before him; also here he in great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his Pilgrimage. But all the words that he spake, still tended to discover that he had horror of mind, and hearty fears that he should die in that River, and never obtain entrance in at the Gate. Here also, as they that stood by perceived, he was much in the trouble some thoughts of the sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observed, that he was troubled with apparitions of Hobgoblins and evil Spirits. For ever and anon he would intimate so much by words. *Hopeful* therefore here had much ado to keep his Brothers head above water, yea sometimes he would be quite gone down, and then e're while he would rise up again half dead.



dead; *Hopeful* also would endeavour to comfort him, saying, Brother, I see the Gate, and men standing by it to receive us. But *Christian* would answer, 'Tis you, 'tis you they wait for, you have been *Hopeful* ever since I knew you: And so have you, said he to *Christian*. Ah Brother, said he, surely if I was right, he would now arise to help me; but for my sins he hath brought me into the snare, and hath left me. Then said *Hopeful*, My Brother, you have quite forgot the Text, where it is said of the wicked, *There is no band* Psal. 33. *in their death, but their strength is* 4. 5. *firm, they are not troubled as other men, neither are they plained like other men.* These troubles and distresses that you go through in these Waters, are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my Dream that *Christian* was in a Musc a while; *delivered from his tears in death* to whom also *Hopeful* added this word, *Be of good cheer, Jesus Christ* *maketh*

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maketh thee whole : And with that  
 Coristian brake out with a loud  
 voice , Oh I see him again ! and he  
 Isa. 40. 2 tells me , *When thou passest through  
 the waters, I will be with thee, and  
 through the Rivers, they shall not over-  
 flow thee.* Then they both took cou-  
 rage , and the enemy was after that  
 as still as a stone , until they were  
 gone over. Christian therefore pre-  
 sently found ground to stand upon :  
 and so it followed that the rest of  
 the River was but shallow. Thus  
 they got over. Now upon the bank  
 of the River, on the other side, they  
 saw the two shining Men again ,  
 who there waited for them. Where-  
 fore being come out of the River,  
 they saluted them, saying, *We are*  
*ministring Spirits, sent forth to mini-*  
*ster for those that shall be heirs of Sal-*  
*vation.* Thus they went along to-  
 wards the Gate; now you must note  
 that the City stood upon a mighty  
 hill , but the Pilgrims went up that  
 hill with Ease , because they had  
 these two men to lead them up by  
 the Arms ; also they had left their  
 Mortal Garments behind them in  
 the River : For though they went in

*The Angels  
 do wait for  
 them so soon  
 as they are  
 passed out  
 of this  
 world,*

*To have put  
 off mortali-  
 ty.*



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with them, they came out without them. They therefore went up here with much agility and speed; though the Foundation upon which the City was framed, was Higher than the Clouds. They therefore went up through the Regions of the Air, sweetly talking as they went, being comforted, because they safely got over the River, and had such glorious Companions, to attend them.

The talk that they had with the shining Ones, was about the glory of the place, who told them. That the Beauty and Glory of it was inexpressible. There, said they, is the Mount Sion, the Heavenly Jerusalem, the innumerable company of Angels, and the Spirits of Just Men made perfect: You are going now, said they, to the Paradise of God, wherein you shall see the Tree of Life, and eat of the never-fading fruits thereof: And when you come there, you shall have white Robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. There you shall not see again, such things as you saw when you were in the

Heb. 12.

22, 23, 24.

Rev. 2 7.

Rev. 3. 4.

Rev. 22. 1

lower Region upon the Earth, to wit, sorrow, sickness, affliction, and death, *for the former things are passed away.* You are going now to Abraham, to Isaac, and Jacob, and to the Prophets; Men that God hath taken away from the evil to come, and that are now resting upon their Beds, each one walking in his Righteousness. The men then asked, what must we do in the holy place? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sorrow; You must reap what you have sown, even the fruit of all your Prayers, and Tears, and sufferings for the King by the way. In that place you must wear Crowns of Gold, and enjoy the perpetual Sight and Visions of the *Holy One*, *for there you shall see him as he is.* There also you shall serve him continually with praise, with shouting and thanksgiving, whom you desired to serve in the World, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing, the pleasant

Isa. 57. 1, 2.

Isa. 61. 14.

Gal. 6, 7.

John. 3. 2.



pleasant voice of the mighty One. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive, even every one that follows into the Holy place after you. There also you shall be cloathed with Glory and Majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of Trumpet in the Clouds, as upon the Wings of the wind, you shall come with him; and when he shall sit upon the Throne of Judgment, you shall sit by him; yea, and when he shall pass Sentence upon all the workers of Iniquity, let them be Angels or Men, you also shall have a voice in that Judgment, because they were his and your enemies. Also when he shall again return to the City, you shall go too, with sound of Trumpet, and be ever with him.

1. Thes. 4,  
13, 14 15  
16.  
Jude. 14.  
Dan. 7. 9,  
10.  
1. Cor. 6.  
2, 3.

Now while they were thus drawing towards the Gate, behold a company of the Heavenly Host came out to meet them: To whom it was said, by the other two shining Ones, These are the Men that have loved

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Rev 19.

our Lord, when they were in the World; and that have left all for his holy Name, and he hath sent us to fetch them, and we have brought them thus far on their desired Journey; that they may go in and look their Redeemer in the face with joy. Then the Heavenly Host gave a great shout, saying, *Blessed are they that are called to the Marriage Supper of the Lamb.*

There came out also at this time to meet them, several of the Kings Trumpeters, cloathed in white and shining Rayment, who with melodious noises, and loud, made even the Heavens to Eccho with their sound. These Trumpeters saluted *Christian* and his Fellow with Ten Thousand welcomes from the world. And this they did with shouting, and sound of Trumpet.

This done, they compassed them round on every side, some went before, some behind, and some on the right hand, some on the left (as 'twere to guard them through the upper Regions) continually sounding as they went, with melodious noise, in notes on high; so that the  
very



very sight was to them that could behold it, as if Heaven it self was come down to meet them. Thus therefore they walked on together, and as they walked, ever and anon, these Trumpeters, even with joyful sound, would, by mixing their Musick, with looks and gestures, still signifie to *Christian* and his Brother, how welcome they were into their company, and with what gladness they came to meet them: And now were these two men, as 'twere, in Heaven, before they came at it; being swallowed up with the sight of Angels, and with hearing of their melodious notes. Here also they had the City it self in view, and they thought they heard all the Bells therein to Ring, to welcome them thereto: But above a'l, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever. Oh! by what tongue or pen can their glorious joy be expressed: Thus they came up to the Gate.

Now when they were come up to the Gate, there were written over it in

Rev. 22.

12.

in Letters of Gold, *Blessed are they that do his Commandments, that they may have right to the Tree of Life; and may enter in through the Gates into the City.*

Then I saw in my Dream, that the shining men bid them call at the Gate; the which when they did, some from above looked over the Gate; to wit, *Enoch, Moses, and Elijah, &c.* to whom it was said, *These Pilgrims are come from the City of Destruction, for the love that they bear to the King of this place: and then the Pilgrims gave in unto them each man his Certificate, which they had received in the beginning; those therefore were carried into the King, who when he had read them, said, Where are the men? to whom it was answered, they are standing without the Gate; the King then commanded to open the Gate; That the Righteous Nation, said he, that keepeth Truth may enter in.*

Isa. 26. 2.

Now I saw in my Dream, that these two men went in at the Gate; and loe, as they entred, they were transfigured, and they had Raiment put on that shone like Gold, There

was



was also that met them with Harps and Crowns , and gave them to them ; the Harp to praise withal , and the Crowns in token of honour : Then I heard in my Dream that all the Bells in the City rang again for joy ; and that it was said unto them, *Enter ye into the joy of our Lord.* I also heard the men themselves say , that they sang with a loud voice , *Blessing, Honour, Glory and Power , be to him that sitteth upon the Throne, and to the Lamb for ever and ever.* Rev. 5.13. 14.

Now just as the Gates were opened to let in the men, I looked in after them ; and behold, the City shone like the Sun , the Streets also were paved with Gold , and in them walked many men , with Crowns on their heads , Palms in their hands , and Golden Harps to sing praises withal.

There were also of them that had wings , and they answered one another without intermission , saying , *Holy, Holy, Holy, is the Lord.* And after that , they shut up the Gates : which when I had seen, I wished my self among them.

Now

Now while I was gazing upon all these things, I turned my head to look back, and saw *Ignorance* come up to the River side: But he soon got over, and that without half that difficulty which the other two men met with. For it happened, that there was then in the place one *Vain-hope* a Ferry man, that with his Boat helped him over: so he, as the other I saw, did ascend the Hill to come up to the Gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the Gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him: But he was asked by the men that look'd over the top of the Gate, whence came you? and what he would have? He answered, I have eat and drank in the presence of the King, and he has taught in our Streets. Then they asked him for his Certificate, that they might go in and shew it to the King. So he fumbled in his bosom for one, and found none. Then said they, have you



you none ? But the man answered never a word. So they told the King but he would not come down to see him ; but commanded the two shining Ones that conducted *Christian* and *Hopeful* to the City to go out and take *Ignorance* and bind him hand and foot , and have him away. Then they took him up , and carried him through the air , to the door that I saw in the side of the Hill , and put him in there. Then I saw that there was a way to Hell , even from the Gates of Heaven , as well as from the City of *Destruction* ; so I awoke, and behold it was a Dream.

FINIS,

*An Advertisement.*

ΧΡΙΣΤΟΛΟΓΙΑ, or a Declaration of the Glorious Mystery of the Person of Christ , God and man ; as also the use of his Person in Religion. By *John Owen* D. D.

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# The Conclusion.

**N**OW Reader I have told my Dream to thee  
See if thou canst interpret it to me,  
Or to thyself, or Neighbour: but take heed  
Of mis-interpreting: For that instead  
Of doing good, will but thy self abuse:  
By mis-interpreting evil ensues.

Take heed also that thou be not extream.  
In playing with the out-side of my Dream:  
Nor let my figure, or similitude,  
Put thee into a laughter, or a feud;  
Leave this for Boys and Fools; but as for thee,  
Do thou the substance of my matter see.

Put by the Curtains, look within my Vail.  
Turn up my Metaphors, and do not fail:  
There, if thou seekest them, such things to find  
As will be helpful to an honest mind.

What of my dress thou findest there, be bold  
To throw away, but yet preserve the Gold.  
What if my Gold be wrapped up in Ore?  
None throws away the Apple for the Core:  
But if thou shalt cast all away as vain,  
I know not but 'twill make me Dream again

THE END.



